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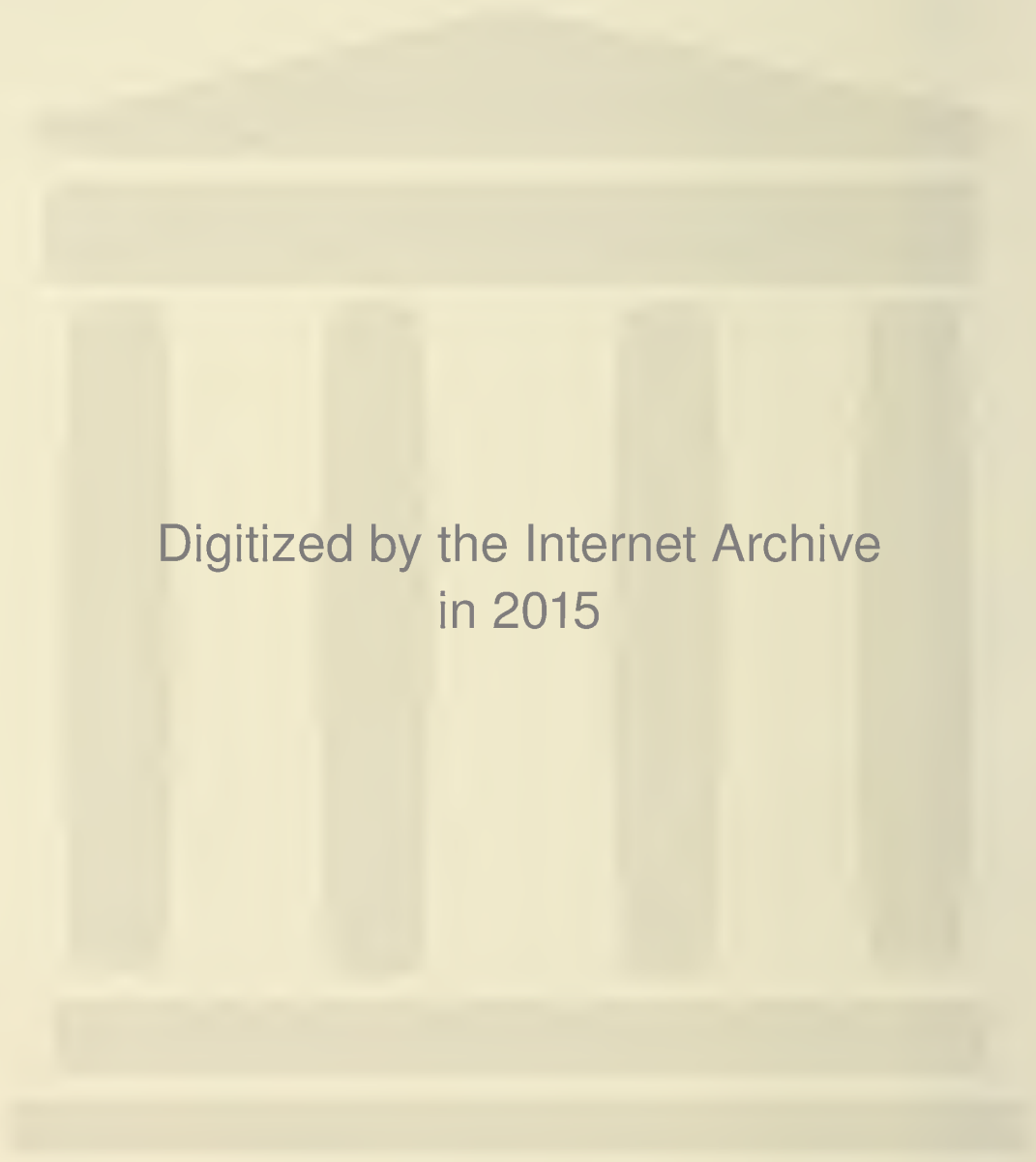
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## PUBLISHERS' NOTE

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MESSRS. KEGAN PAUL, TRENCH, TRUBNER & CO., LTD., beg to announce that they have still in stock a limited number of the larger edition of the hieroglyphic text and translation of the Theban Recension of the Book of the Dead, with the hieroglyphic vocabulary by DR. WALLIS BUDGE, which appeared in three volumes under the title "CHAPTER OF COMING FORTH BY DAY," late in 1897.

*Price for the Entire Work, £2 10s.*

VOLUME I. contains all the known Chapters of the Theban Recension of the Book of the Dead, printed in hieroglyphic type (pp. 1—517), and a description of the papyri in the British Museum from which they have been edited, and a list of Chapters, etc. (pp. i.-xl.). This edition is the most complete which has hitherto been published.

VOLUME II. contains a full vocabulary (pp. 1—386) to all the hieroglyphic texts of the Chapters of the Theban Recension of the Book of the Dead and to the supplementary Chapters from the Saïte Recension which are given therewith in Volume I. The volume contains about 35,000 references.

VOLUME III. contains :—

Preface and list of Chapters (i.-xxxvi.).

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„ VI.—The Object and Contents of the Book of the Dead.  
„ VII.—The Book of the Dead of Nesi-Khonsu, about  
B.C. 1000 (English translation).  
„ VIII.—The Book of Breathings (English translation).  
„ IX.—The Papyrus of Takhert-puru-âbt (English  
translation).

2. ENGLISH TRANSLATION OF THE BOOK OF THE DEAD  
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famous Papyrus of Ani representing the Judgment Scene, the  
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reproduced in full colours by Mr. W. Griggs, the eminent  
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THE BOOK OF THE DEAD

ENGLISH TRANSLATION IN THREE VOLUMES

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CHAPTERS LXV.—CLIX.

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IN the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian," and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1898. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archæology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the seventh volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.



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AN ENGLISH TRANSLATION OF THE CHAPTERS,  
HYMNS, ETC., OF THE THEBAN RECENSION,  
WITH INTRODUCTION, NOTES, ETC.

BY

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# THE BOOK OF THE DEAD

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## CHAPTER LXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]



**Vignette :** The deceased kneeling in adoration before Rā, hawk-headed, and having a disk encircled by an uraeus on his head (see Naville, *op. cit.*, Bd. I. Bl. 77).

**Text :** (1) THE CHAPTER OF COMING FORTH BY DAY AND OF GAINING THE MASTERY OVER ENEMIES. The overseer of the house of the overseer of the seal, Nu, saith :— (2)

“Rā sitteth in his habitation of millions of years,  
“and he hath gathered together the company of the  
“gods, with those divine beings, whose faces are hidden,

“ who dwell in the Temple of Kheperà, who eat (3) the  
 “ god Bāh<sup>1</sup> and who drink the drink-offerings which  
 “ are brought into the celestial regions of light; and  
 “ conversely. Grant that I may take possession of the  
 “ captives (4) of Osiris, and never let me have my being  
 “ among the fiends of Suti! Hail, let me sit upon his  
 “ folds in the habitation of the god User-ba.<sup>2</sup> (5)  
 “ Grant thou that I may sit upon the throne of Rā, and  
 “ let me have possession of my body before the god Seb.  
 “ Grant thou that Osiris may come forth triumphant  
 “ over Suti [and over] the night-watchers (6) of Suti,  
 “ and over the night-watchers of the Crocodile, yea the  
 “ night-watchers of the Crocodile, whose faces are  
 “ hidden and who dwell in the divine Temple of the  
 “ King of the North in the apparel of the gods on the  
 “ sixth day of the festival, (7) whose snares are like  
 “ unto everlastingness and whose cords are like unto  
 “ eternity. I have seen the god Ābet-ka placing the  
 “ cord; the child is tied with (8) fetters, and the rope of  
 “ the god Āb-ka is drawn tight (?) . . . . Behold me.  
 “ I am born, and I come forth in the form of a living  
 “ *Khu*, (9) and the human beings who are upon the  
 “ earth ascribe praise [unto me]. Hail, Mer, who doest  
 “ these things for me, and who art put an end to by the  
 “ vigour of Rā, grant thou that I may see Rā; (10)  
 “ grant thou that I may come forth against my enemies;  
 “ and grant thou that I may be victorious over them in

<sup>1</sup> *I.e.*, “ the Inundation of the Nile.”

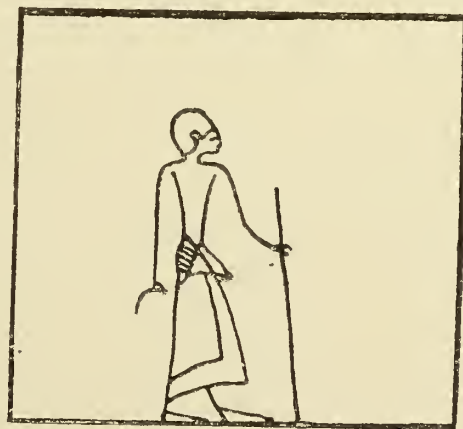
<sup>2</sup> *I.e.*, “ he of the strong soul.”

“the presence of the sovereign princes of the great god  
“who are in the presence of the great god. If, repuls-  
“ing [me], thou dost not (11) allow me to come forth  
“against my Enemy and to be victorious over him  
“before the sovereign princes, then may Hāpi—who  
“liveth upon law and order—not come forth into  
“heaven—now he liveth by Maāt—(12) and may Rā—  
“who feedeth upon fish—not descend into the waters!  
“And then, verily shall Rā—who feedeth upon law  
“and order—come forth into heaven, and then, verily,  
“(13) shall Hāpi—who feedeth upon fish—descend  
“into the waters; and then, verily, the great day  
“upon the earth shall not be in its season. I have  
“come against my Enemy, (14) he hath been given  
“unto me, he hath come to an end, and I have gotten  
“possession [of him] before the sovereign princes.”

---

## CHAPTER LXV.

[From Lepsius, *Todtenbuch*, Bl. 25.]



**Vignette:** The deceased standing up and holding a staff in his left hand.

**Text :** (1) THE CHAPTER OF COMING FORTH BY DAY  
AND OF GAINING THE MASTERY OVER ENEMIES.

“Hail, [thou] who shinest from the Moon and who  
“sendest forth light therefrom, thou comest forth  
“among thy multitudes, and thou goest round about,  
“let me rise,” or (as others say), “let me be brought in  
“among the Spirits, and let the underworld be opened  
“[unto me]. (2) Behold, I have come forth on this  
“day, and I have become a *Khu* (or a shining being);  
“therefore shall the *Khus* let me live, and they shall  
“cause my enemies to be brought to me in a state of  
“misery in the presence of the divine sovereign princes.  
“The divine *ka* (double) of my mother (3) shall rest in  
“peace because of this, and I shall stand upon my feet  
“and have a staff of gold,” or (as others say), “a rod  
“of gold in my hand, wherewith I shall inflict cuts on  
“the limbs [of mine enemy] and shall live. The legs  
“of Sothis are stablished, and I am born in their state  
“of rest.”

---



## CHAPTER LXVI.

[From the Papyrus of Amen-em-heb (Naville, *op. cit.*, Bd. I. Bl. 78).]



**Vignette :** In the only papyrus of the Theban period known to contain this Chapter it has no vignette. In the Turin Papyrus the vignette is the same as that of Chapter LXV.

**Text :** (1) THE CHAPTER OF COMING FORTH BY DAY. The scribe Māhu saith :—

“I have knowledge. I was conceived by (2) the  
“goddess Sekhet, and the goddess Neith gave birth to  
“me. I am Horus, and [I have] (3) come forth from the  
“Eye of Horus. I am Uatchit who came forth from  
“Horus. I am Horus and I fly up (4) and perch  
“myself upon the forehead of Rā in the bows of his  
“boat which is in heaven.”



## CHAPTER LXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]



**Vignette :** This Chapter is without a vignette in the Theban Recension, but in the Turin Papyrus the vignette is the same as that of Chapters LXV. and LXVI.

**Text :** (1) THE CHAPTER OF OPENING THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“The chamber of those who dwell in Nu is opened,  
 “and the footsteps of those who dwell with the god of  
 “Light are set free. The chamber of Shu is opened,  
 “and he cometh forth ; and I shall come forth (3)  
 “outside, and I shall advance from my territory(?), I  
 “shall receive . . . . and I shall lay firm hold upon  
 “the tribute in the House of the Chief of his dead.  
 “(4) I shall advance to my throne which is in the boat  
 “of Rā. I shall not be molested, and I shall not suffer  
 “shipwreck from my throne which is in the boat of Rā,  
 “(5) the mighty one. Hail, thou that shinest and  
 “givest light from Hent-she !”

## CHAPTER LXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]



**Vignette :** The deceased kneeling before the goddess Hathor seated by a tree (see Naville, *op. cit.*, Bd. I. Bl. 80), or the deceased standing before a table of offerings and adoring a goddess who stands in a shrine (see Lepsius, *Todtenbuch*, Bl. 25).

**Text :** (1) THE CHAPTER OF COMING FORTH (2) BY DAY. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“The doors of heaven are opened for me, the doors  
 “of earth are opened for me, the bars and bolts of Seb  
 “are opened for me, (3) and the first temple hath been  
 “unfastened for me by the god Peträ. Behold, I was  
 “guarded and watched, [but now] I am released ;  
 “behold, his hand had tied cords round me and his  
 “hand had darted upon me (4) in the earth. Re-hent<sup>1</sup>  
 “hath been opened for me and Re-hent hath been

<sup>1</sup> *I.e.*, the entrance to one of the great celestial canals.

“unfastened before me, Re-hent hath been given unto  
“me, and I shall come forth by day into whatsoever  
“place I please. I have gained the mastery over my  
“heart; (5) I have gained the mastery over my  
“breast (?); I have gained the mastery over my two  
“hands; I have gained the mastery over my two  
“feet; I have gained the mastery over my mouth;  
“I have gained (6) the mastery over my whole body;  
“I have gained the mastery over sepulchral offerings;  
“I have gained the mastery over the waters; I have  
“gained the mastery over the air; I have gained the  
“mastery (7) over the canal; I have gained the  
“mastery over the river and over the land; I have  
“gained the mastery over the furrows; I have gained  
“the mastery over the male workers for me; (8) I have  
“gained the mastery over the female workers for me in  
“the underworld; I have gained the mastery over [all]  
“the things which were ordered to be done for me  
“upon the earth, according to the entreaty which ye  
“spake for me (9) [saying], ‘Behold, let him live upon  
“the bread of Seb.’ That which is an abomination  
“unto me, I shall not eat, [nay] I shall live upon  
“cakes [made] of white grain, and my ale shall be  
“[made] of the red grain (10) of Hāpi.<sup>1</sup> In a clean  
“place shall I sit on the ground beneath the foliage of  
“the date palm of the goddess Hathor, who dwelleth in  
“the spacious Disk (11) as it advanceth to Ānnu

<sup>1</sup> *I.e.*, the Nile.



“(Heliopolis), having the books of the divine words  
“of the writings of the god Thoth. I have gained the  
“mastery over my heart; I have gained the mastery  
“over my heart’s place (*or* breast) (12); I have gained  
“the mastery over my mouth; I have gained the  
“mastery over my two hands; I have gained the  
“mastery over the waters; I have gained the mastery  
“over the canal; I have gained the mastery over (13)  
“the river; I have gained the mastery over the  
“furrows; I have gained the mastery over the men  
“who work for me; I have gained the mastery over  
“the women who work (14) for me in the underworld;  
“I have gained the mastery over [all] the things which  
“were ordered to be done for me upon earth and in the  
“underworld. I shall lift myself up on my left side,  
“and I shall place myself on my right side; (15) I  
“shall lift myself up on my right side, and I shall  
“place myself [on my left side]. I shall sit down, I  
“shall stand up, and I shall place myself in [the path  
“of] the wind (16) like a guide who is well prepared.”

**RUBRIC:** If this composition be known [by the deceased] he shall come forth by day, and he shall be in a position to journey about over the earth among the living, and he shall never suffer diminution, (17) never, never.

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## CHAPTER LXIX.

[From the Papyrus of Mes-em-neter (Naville, *op. cit.*, Bd. I. Bl. 81).]

**Vignette :** This Chapter is without a vignette both in the Theban and Saïte Recensions of the Book of the Dead.

**Text :** (1) ANOTHER (2) CHAPTER.

“I am the Fire-god, the divine brother of the Fire-  
 “god, and [I am] Osiris the brother of Isis. My divine  
 “son, together with his mother Isis, hath avenged me  
 “on mine enemies. (3) My enemies have wrought  
 “every [kind of] evil, therefore their arms, and hands,  
 “and feet, have been fettered by reason of their wicked-  
 “ness which they have wrought (4) upon me. I am  
 “Osiris, the first-born of the divine womb, the first-  
 “born of the gods, and the heir of my father Osiris-  
 “Seb (?). I am Osiris, the lord of the heads (5) that  
 “live, mighty of breast and powerful of back, with a  
 “phallus which goeth to the remotest limits [where]  
 “men and women [live]. I am Sah (Orion) who  
 “travelleth over his domain and who journeyeth along  
 “before (6) the stars of heaven, [which is] the belly of  
 “my mother Nut ; she conceived me through her love,  
 “and she gave birth to me because it was her will so to  
 “do. I am (7) Ânpu (Anubis) on the day of the god  
 “Sepa.<sup>1</sup> I am the Bull at the head of the meadow. I,

<sup>1</sup> A name of Osiris.

“even I, am Osiris who imprisoned his father together  
“with his mother (8) on the day of making the great  
“slaughter ; now, [his] father is Seb, and [his] mother  
“is Nut. I am Horus, the first-born of Rā of the  
“risings. I am Ānpu (Anubis) [on the day of] (9)  
“the god Sepa. I, even I, am the lord Tem. I am  
“Osiris. Hail, thou divine first-born, who dost enter  
“and dost speak before the divine Scribe and Door-  
“keeper of Osiris, grant that (10) I may come. I have  
“become a spirit, I have been judged, I have become a  
“divine being, I have come, and I have avenged mine  
“own body. I have taken up my seat by the divine  
“birth-chamber (11) of Osiris, and I have destroyed  
“the sickness and suffering which were there. I have  
“become mighty, and I have become a divine being  
“by the side of the birth-chamber of Osiris, I am  
“brought forth with him, I renew my youth, (12) I  
“renew my youth, I take possession of my two thighs  
“which are in the place where is Osiris, and I open  
“the mouth of the gods therewith, I take my seat by  
“his side, and Thoth cometh forth, (13) and [I am]  
“strengthened in heart with thousands of cakes upon  
“the altars (14) of my divine father, and with my  
“beasts, and with my cattle, and with my red feathered  
“fowl, (15) and with my oxen, and with my geese, and  
“with my ducks, for Horus my Chieftain, and with the  
“offerings which I make to Thoth, and with the sacri-  
“fices which I offer up to Ān-heri-ertitsa.”

## CHAPTER LXX.

[From the Papyrus of Mes-em-neter (Naville, *op. cit.*, Bd. I. Bl. 82).]

**Vignette :** This Chapter is without a vignette both in the Theban and Saïte Recensions of the Book of the Dead.

**Text :** (1) ANOTHER CHAPTER.

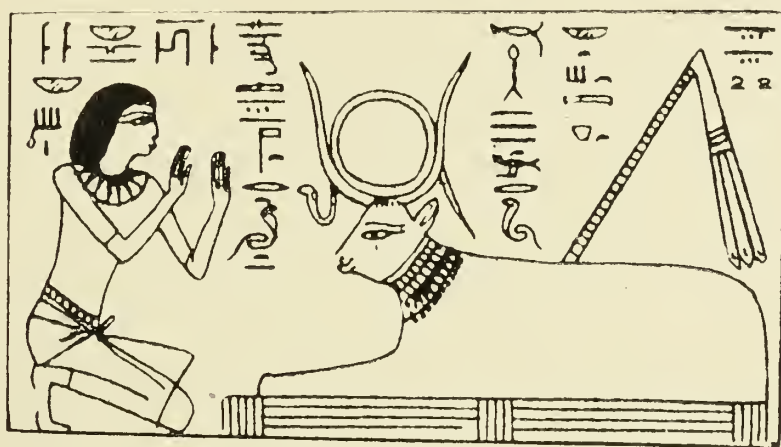
“I have sacrificed unto An-heri-ertitsa, and I am  
 “decreed to be strengthened in heart, for I have made  
 “offerings at the altars of my divine father (2) Osiris ;  
 “I rule in Taṭṭu and I lift myself up over his land.  
 “I sniff the wind of the east by its hair ; I lay hold  
 “upon the north wind by its (3) hair ; I seize and hold  
 “fast to the west wind by its body, and I go round  
 “about heaven on its four sides ; I lay hold upon the  
 “south wind by (4) its eye, and I bestow air upon the  
 “venerable beings [who are in the underworld] along  
 “with the eating of cakes.”

**RUBRIC :** If this composition be known [by the deceased]  
 (5) upon earth he shall come forth by day, and he shall have  
 the faculty of travelling about among the living, and his name  
 shall never perish.



## CHAPTER LXXI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 16).]



**Vignette :** The deceased kneeling, with both hands raised in adoration, before the goddess Meh-urt; the legend reads: “the homage of the scribe Nebseni to the goddess Meh-urt, lady of heaven, and mistress of earth.” Elsewhere (Naville, *op. cit.*, Bd. I. Bl. 83) the deceased is seen adoring Rā alone, or Rā in the presence of Thoth and Osiris.

**Text :** (1) THE CHAPTER OF COMING FORTH BY DAY. The libationer, the lord of reverence, Nebseni, saith :—

“Hail, thou hawk who risest in heaven, thou lord of  
 “the goddess Meh-urt! (2) Strengthen thou me ac-  
 “cording as thou hast strengthened thyself, and show  
 “thyself upon the earth, O thou that returnest and  
 “withdrawest thyself, and let thy will be done.”

“Behold the god of One Face (3) is with me. [I  
 “am] the hawk which is within the shrine; and I open



“that which is upon the hangings thereof. Behold  
“Horus, the son of Isis.”

“[Behold] Horus the son of Isis! (4) Strengthen  
“thou me, according as thou hast strengthened thyself,  
“and show thyself upon earth, O thou that returnest  
“and withdrawest thyself, and let thy will be done.”

“Behold, (5) the god of One Face is with me. [I  
“am] the hawk in the southern heaven, and [I am]  
“Thoth in the northern heaven; I make peace with  
“the raging fire and I bring Maāt (6) to him that  
“loveth her.”

“Behold Thoth, even Thoth! Strengthen thou me  
“according as thou hast strengthened thyself, and  
“shew thyself upon earth, O thou that returnest and  
“(7) withdrawest thyself, and let thy will be done.”

“Behold the god of One Face is with me. I am the  
“Plant (8) of the region where nothing sprouteth, and  
“the blossom of the hidden horizon.”

“Behold Osiris, yea Osiris! Strengthen thou me  
“according as thou hast strengthened thyself, (9) and  
“show thyself upon earth, O thou that returnest and  
“withdrawest thyself, and let thy will be done.”

“Behold, the god of One Face (10) is with me.  
“Hail, thou who [standest] upon thy legs, in thine  
“hour,” or (as others say), “Hail, thou who art  
“victorious upon thy legs, in thine (11) hour, thou  
“lord of the divine Twin-gods,<sup>1</sup> who livest [in] the

<sup>1</sup> *I.e.*, the souls of Horus and Rā; see Chapter XVII., l. 110 ff.

“divine Twin-gods, strengthen thou me according as  
“thou hast strengthened thyself, and (12) show thyself  
“upon earth, O thou that returnest and withdrawest  
“thyself, and let thy will be done.”

“Behold, the god of One Face is with me. (13)  
“Hail, thou Nekhen who art in thine egg, thou lord  
“of the goddess Meh-urt, strengthen thou me accord-  
“ing as thou hast strengthened thyself, (14) and show  
“thyself upon earth, O thou that returnest and with-  
“drawest thyself, and let thy will be done.”

“Behold, the god of One Face is with (15) me.  
“The god Sebek hath stood up within his ground,  
“and the goddess Neith hath stood up within her  
“plantation, O thou that returnest and withdrawest  
“(16) thyself, show thyself upon earth and let thy  
“will be done.”

“Behold, the god of One Face is with me. Hail, ye  
“Seven Beings<sup>1</sup> who make decrees, who (17) support  
“the Scales on the night of the judgment of the  
“*Utchat*, who cut off heads, who hack necks in  
“pieces, who take possession of hearts by violence  
“and rend the places (18) where hearts are fixed,  
“who make slaughterings in the Lake of Fire, I  
“know you and I know your names, therefore know  
“ye me even as (19) I know your names. I come  
“forth to you, therefore come ye forth to me, for ye

<sup>1</sup> These are the seven Spirits whose names are given in Chapter XVII., line 103 ff.; they are related in some way to the goddess Meh-urt, who is identified with the Eye of Rā, and some would see in them the Seven Stars of the constellation of the Great Bear.

“live in me and I would live in you. Make ye me to  
“be vigorous by means of that which is in your hands,  
“that is to say, by the rod of power which is (20) in  
“your hands. Decree ye for me life by [your] speech  
“year by year; give me multitudes of years over and  
“above my years of life, and multitudes of months over  
“and above my months (21) of life, and multitudes of  
“days over and above my days of life, and multitudes  
“of nights over and above my nights of life; and grant  
“that I may come forth and shine upon my statue;  
“and [grant me] (22) air for my nose, and let my eyes  
“have the power to see among those divine beings who  
“dwell in the horizon on the day when evil-doing and  
“wrong are justly assessed.”

RUBRIC: If this chapter be recited for the deceased he shall be strong upon earth before Rā, and he shall have a comfortable burial (*or* tomb) with Osiris, and it shall be of great benefit to a man in the underworld. Sepulchral bread shall be given unto him, and he shall come forth into the presence [of Rā] day by day, and every day, regularly, and continually.<sup>1</sup>

<sup>1</sup> This Rubric is taken from the Papyrus of Thenna (see Naville, *op. cit.*, Bd. II. p. 153).

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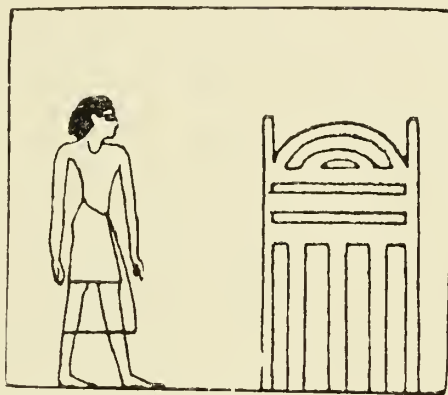


## CHAPTER LXXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 3).]



From the Papyrus of Nebseni.



From the Brocklehurst Papyrus.

**Vignette :** The deceased standing and holding a staff in his left hand; or, the deceased standing before a funeral chest; or, the deceased kneeling in adoration before a ram-headed god; or, the deceased adoring three gods, who either sit on or stand in a shrine.

**Text :** (1) THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH THE ÆMEHET.<sup>1</sup> Behold the scribe Nebseni, triumphant, who saith :—

“Homage to you, O ye lords of *Kas*, ye who are  
 “without (2) sin and who live for the limitless and  
 “infinite aeons of time which make up eternity, I  
 “have opened up a way for myself to you! I have  
 “become a spirit (3) in my forms, I have gained the  
 “mastery over my enchantments, and I am decreed

<sup>1</sup> A section of the underworld, or of the tomb.



“to be a spirit; (4) therefore deliver ye me from the  
“crocodile [which liveth in] this country of right  
“and truth. Grant ye to me my mouth that I may  
“speak therewith, (5) and cause that my sepulchral  
“meals be placed in my hands in your presence, for I  
“know you, and I know (6) your names, and I know  
“also the name of the mighty god, before whose nose  
“ye set your celestial food; and his name is ‘Tekem.’  
“(7) [When] he openeth up his path in the eastern  
“horizon of heaven, and [when] he fluttereth down in  
“the western horizon of heaven (8), may he carry me  
“along with him and may I be safe and sound! Let  
“not the *Mesget*<sup>1</sup> make an end of me, let not the Fiend  
“gain the mastery (9) over me, let me not be turned  
“back at your portals, and (10) let not your doors be  
“shut in my face, because my cakes are in the city of  
“Pe and my ale is in (11) the city of Tep. And there,  
“in the celestial mansions of heaven which my divine  
“father Tem hath stablished, let my hands lay hold  
“(12) upon the wheat and the barley which shall be  
“given unto me therein in abundant measure, and may  
“the son of mine own body make [ready] for me my  
“food therein. And grant ye unto me therein sepul-  
“chral meals, and incense, and wax, and all the beau-  
“tiful and (13) pure things whereon the god liveth, in  
“very deed for ever in all (14) the transformations  
“which it pleaseth me [to perform]; and grant me

<sup>1</sup> A place where tortures are inflicted on the enemies of Rā.

“the power to float down and to sail up the stream  
 “in Sekhet-Āarru [and may I reach Sekhet-hetep!]  
 “(15) I am the double Lion-god.”

**RUBRIC**<sup>1</sup>: (1) If (2) this chapter be known [by the deceased] upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by (3) day in all the forms which he is pleased [to take], and he shall enter in to [his] place and shall not be driven back. (4) And cakes, and ale, and joints of meat upon the altar of Osiris shall be given unto him; and he shall enter (5) in peace into Sekhet-āarru to know the decree of him who dwelleth in Ṭaṭṭu; (6) there shall wheat and barley be given unto him; there shall he flourish as he did (7) upon earth; and he shall do whatsoever it pleaseth him to do, even as the company of the gods which is in (8) the underworld, continually, and regularly, for millions of times.

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## CHAPTER LXXIII.

[See Chapter IX., Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

This Chapter is given twice in the Turin Papyrus (see Lepsius, *op. cit.*, Bll. 3 and 27); once with a vignette and once without; the vignette in the Theban Recension is quite different from that in the Saïte Recension, where the deceased is seen standing and holding a staff in his left hand.

<sup>1</sup> From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 6).

## CHAPTER LXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



**Vignette :** The deceased kneeling, with both hands raised in adoration, before the Henu boat of the god Seker which is placed upon its sledge (Papyrus of Ani, sheet 18). In the Saïte Recension the deceased is standing near a two-legged serpent (Lepsius, *op. cit.*, Bl. 27).

**Text :** (1) THE CHAPTER OF LIFTING UP THE FEET AND OF COMING FORTH UPON THE EARTH. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Perform thy work, O Seker,<sup>1</sup> perform thy work, O  
“Seker, O thou [who dwellest in thy house], and who  
“[standest] on [thy] feet in the underworld! I am the  
“god who sendeth forth rays of light over the Thigh of

<sup>1</sup> A name of Osiris as the god who was “closed up” or “shut up” in his coffin.

“(3) heaven, and I come forth to heaven and I sit  
 “myself down by the God of Light (*Khu*). Hail, I  
 “have become helpless! Hail, I have become help-  
 “less! but I go forward. I have become helpless, I  
 “have become helpless (4) in the regions of those who  
 “plunder in the underworld.”

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## CHAPTER LXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]



**Vignette :** In the Theban Recension the deceased, holding a staff, is seen standing before a pylon of a temple; but in the Saïte Recension he is standing before the emblem of Ánnu (Heliopolis) (Lepsius, *op. cit.*, Bl. 28).

**Text :** (1) THE CHAPTER OF JOURNEYING TO ÁNNU (HELIOPOLIS) AND OF RECEIVING A THRONE THEREIN. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—(2)

“I have come forth from the uttermost parts of the



“earth, and [I have] received my apparel (?) at the  
“will (?) of the Ape. I penetrate into the holy habita-  
“tions of those who are in [their] shrines (*or* coffins),  
“(3) I force my way through the habitations of the god  
“Remrem, and I arrive in the habitations of the god  
“Ākhsesef, I travel on through the holy chambers, and  
“I pass into the Temple of the god (4) Kemkem. The  
“Buckle hath been given unto me, it [hath placed] its  
“hands upon me, it hath decreed [to my service] its  
“sister Khebent, and its mother Kehkehet. It placeth  
“me (5) in [the eastern part of heaven wherein Rā  
“riseth and is exalted every day; and I rise therein  
“and travel onward, and I become a spiritual body  
“(sāḥ) like the god, and they set me]<sup>1</sup> (6) on that  
“holy way on which Thoth journeyeth when he goeth  
“to make peace between the two Fighting-gods (*i.e.*,  
“Horus and Set). He journeyeth, he journeyeth to  
“the city of Pe, and he cometh to the city of Tepu.”

<sup>1</sup> The words in brackets are supplied from Naville, *op. cit.*, Bd. II. p. 158.

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## CHAPTER LXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



**Vignette :** This Chapter is without a vignette in the Theban Recension, but in the Saïte Recension a figure of the deceased is given above the Chapter (see Lepsius, *op. cit.*, Bl. 87).

**Text :** (1) THE CHAPTER OF A MAN TRANSFORMING HIMSELF INTO WHATEVER HE PLEASETH. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I have come into the House of the King by means  
“of the mantis<sup>1</sup> (*ābit*) which led me hither. Homage

<sup>1</sup> *I.e.*, the “praying *μάντις*,” *i.e.*, “diviner,” or “soothsayer” (*Mantis religiosa*), an insect of the Mantidae class. Its hips are greatly elongated, and the thigh bears on its curved underside a channel armed on each side by strong movable spines. Into this channel the stout shin bone is capable of closing like the blade of a pen-knife, its sharp serrated edges being able to cut and hold. With its head raised upon the much-elongated and semi-erect prothorax, and with the half-opened forelimbs held outwards in the characteristic devotional attitude, it rests motionless upon the four posterior limbs waiting for prey, or occasionally stalks it with slow and silent movements, finally seizing it with its knife blades and devouring it. This insect was greatly honoured in Egypt and Nubia, and the Greeks attributed to it supernatural powers; the Arabs, who call it “*marka*” or “*masgad*,” declare that it always prays with its head turned towards Mecca!

“to thee, (3) O thou who fliest into heaven, and dost  
 “shine upon the son of the white crown, and dost  
 “protect the white crown, let me have my existence  
 “with thee! I have gathered together the great  
 “god[s], I am mighty, I have made my way and I  
 “have travelled along thereon.”

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## CHAPTER LXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]



**Vignette :** A golden hawk, holding a flail, emblematic of rule  
 (see Papyrus of Ani, sheet 25).

**Text :** (1) THE CHAPTER OF PERFORMING THE TRANS-  
 FORMATION INTO A HAWK OF GOLD. The overseer of

the house of the overseer of the seal, Nu, triumphant, saith :—(2)

“I have risen, I have risen like the mighty hawk [of  
“gold] that cometh forth from his egg ; I fly (3) and I  
“alight like the hawk which hath a back four cubits  
“wide, and the wings of which are like unto the  
“mother-of-emerald of the south. (4) I have come  
“from the interior of the *Sektet* boat, and my heart  
“hath been brought unto me from the mountain of  
“the east. I have alighted (5) upon the *Ātet* boat,  
“and those who were dwelling in their companies have  
“been brought unto me, and they bowed low in paying  
“(6) homage unto me and in saluting me with cries of  
“joy. I have risen, and I have gathered myself to-  
“gether like the beautiful hawk (7) of gold, which  
“hath the head of a *Bennu* bird, and Rā entereth in  
“day by day to hearken unto my words ; I have taken  
“my seat among those (8) first-born gods of Nut. I  
“am stablished, and the divine Sekhet-hetep is before  
“(9) me, I have eaten therein, I have become a spirit  
“therein, I have an abundance therein—as much as I  
“desire—the god Neprā hath given to me my throat,  
“and I have gained the mastery over (10) that which  
“guardeth (*or* belongeth to) my head.”

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## CHAPTER LXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 13 and 14).]



**Vignette :** A hawk, painted green, holding a flail, and standing upon a pylon-shaped pedestal (see Papyrus of Ani, sheet 25).

**Text:** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Hail, Great God, come now (2) to Tattu! Make  
 “thou smooth for me the ways and let me go round  
 “about [to visit] my thrones; I have renewed (?)  
 “myself, and I have raised myself up. O grant thou  
 “that I may be feared, (3) and make thou me to be a  
 “terror. Let the gods of the underworld be afraid of  
 “me, and may they fight for me in their habitations

“which are therein. (4) Let not him that would do  
“me harm draw nigh unto me, or injure (?) me, in the  
“House of Darkness, that is, he that clotheth and  
“covereth the feeble one, and whose [name] is  
“hidden; (5) and let not the gods act likewise  
“towards me. [Hail], ye gods, who hearken unto  
“[my] speech! Hail, ye rulers, who are among the  
“followers of Osiris! Be ye therefore silent, O ye  
“gods, (6) when one god speaketh unto another, for he  
“hearkeneth unto right and truth; and what I speak  
“unto [him] do thou also speak for me then, O Osiris.  
“Grant thou that I may journey round about [accord-  
“ing to] that which cometh forth from my mouth  
“concerning me, (7) and grant that I may see thine  
“own Form (*or* forms), and the dispositions of thy  
“Souls. Grant thou that I may come forth, and that  
“I may have power over my legs, and that I may have  
“my existence there like (8) unto that of Neb-er-tcher  
“who is over [all]. May the gods of the underworld  
“fear me, and may they fight for me in their habi-  
“tations. Grant thou that I may move along therein  
“(9) together with the divine beings who journey  
“onwards, and may I be stablished upon my resting-  
“place like the Lord of Life. May I be joined unto  
“Isis the divine lady, and may she protect me (10)  
“from him that would do an injury unto me; and let  
“not any one come to see the divine one naked and  
“helpless. May I journey on, may I come into the  
“uttermost (11) parts of heaven. I exchange speech

“with the god Seb, I make supplication for divine  
 “food from Neb-er-tcher; the gods of the underworld  
 “have fear of me, and they (12) fight for me in their  
 “habitations when they see that thou hast provided  
 “me with food, both of the fowl of the air and of the  
 “fish of the sea. I am one of those *Khus* who dwell  
 “with (13) the divine *Khu*, and I have made my form  
 “like unto his divine Form, when he cometh forth and  
 “maketh himself manifest in Taṭṭu. [I am] a spiritual  
 “body (*sāḥ*) (14) and possess my soul, and will speak  
 “unto thee the things which concern me. O grant  
 “thou that I may be feared, and make thou me to be  
 “a terror; let the gods of the underworld be afraid of  
 “me, (15) and may they fight for me in their habita-  
 “tions. I, even I, am the *Khu* who dwelleth with the  
 “divine *Khu*, whom the god Tem himself hath created,  
 “(16) and who hath come into being from the blossom,  
 “(*i.e.*, the eyelashes) of his eye; he hath made to have  
 “existence, and he hath made to be glorious (*i.e.*, to be  
 “*Khus*), and he hath made mighty thereby those who  
 “have their existence along with him. Behold, he is  
 “the only One in Nu, (17) and they sing praises (*or*  
 “do homage) unto him [when] he cometh forth from  
 “the horizon, and the gods and the *Khus* who have  
 “come into being along with him ascribe [the lordship  
 “of] terror unto him.”

“I am one of those worms (?) which the eye of the  
 “Lord, the only One, (18) hath created. And behold,  
 “when as yet Isis had not given birth to Horus, I had



“germinated, and had flourished, and I had become  
“aged, (19) and I had become greater than those who  
“dwelt with the divine *Khu*, and who had come into  
“being along with him. And I had risen up like the  
“divine hawk, and Horus made for me a spiritual body  
“(20) containing his own soul, so that I might take  
“possession of all that belonged unto Osiris in the  
“underworld. The double Lion-god, the governor of  
“the things which belong to the Temple of the *nemmes*  
“crown, (21) who dwelleth in his secret abode, saith  
“[unto me]:—‘Get thee back to the uttermost parts of  
“heaven, for behold, inasmuch as through thy form of  
“Horus thou hast become a spiritual body (*sāh*) the  
“*nemmes* crown is not for thee; but (22) behold,  
“thou hast the power of speech even to the uttermost  
“parts of heaven.’ And I, the guardian, took possession  
“of the things of Horus [which belonged] unto  
“Osiris in the underworld, and Horus told aloud unto  
“me (23) the things which his divine father Osiris  
“spake unto him in years [gone by] on the day of his  
“own burial. I have given unto thee<sup>1</sup> the *nemmes*  
“crown through the double Lion-god that thou mayest  
“pass onward (24) and mayest come to the heavenly  
“path, and that those who dwell in the uttermost  
“parts of the horizon may see thee, and that the  
“gods of the underworld may see thee and may fight  
“for thee (25) in their habitations. And of them is

<sup>1</sup> Literally, “Thou hast given unto me.”



“Āahet.<sup>1</sup> The gods, each and all of them, who are  
 “the warders of the shrine of the Lord, the only one,  
 “have fallen before my words.”

“Hail! (26) He that is exalted upon his tomb is on  
 “my side, and he hath bound [upon my head] the  
 “*nemmes* crown, by the decree of the double Lion-god  
 “on my behalf, and the god Āahet hath prepared a  
 “way for me. I, even I, am exalted (27) in my tomb,  
 “and the double Lion-god hath bound the *nemmes*  
 “crown upon my [head], and he hath also given unto  
 “me the double hairy covering of my head. He hath  
 “stablished my heart through his own backbone, he  
 “hath stablished my heart through his own (28) great  
 “and exceeding strength, and I shall not fall through  
 “Shu. I make my peace with the beautiful divine  
 “Brother, the lord of the two uraei, adored be he!  
 “I, even I, am he who knoweth the roads through  
 “the sky (29), and the wind thereof is in my body.  
 “The bull which striketh terror [into men] shall not  
 “drive me back, and I shall pass on to the place where  
 “lieth the ship-wrecked mariner on the border of the  
 “Sekhet-neheh (*i.e.*, Field of illimitable time), (30)  
 “and I shall journey on to the night and sorrow of  
 “the regions of Āmenti.

“O Osiris, I shall come each day into the House of  
 “the double Lion-god, and I shall come forth there-

<sup>1</sup> The variants are Āahet Āt, Āahet Āteh, and one papyrus gives the words: “I am the great god”; see Naville, *op. cit.*, Bd. II, p. 167.

“from into the House of (31) Isis, the divine lady. I  
“shall behold sacred things which are hidden, and I  
“shall be led on to the secret and holy things, even as  
“they have granted unto me (32) to see the birth of  
“the Great God. Horus hath made me to be a spiritual  
“body through his soul, [and I see what is therein. If  
“I speak near the mighty ones of Shu they repulse my  
“opportunity. I am the guardian and I] take posses-  
“sion of the things which Horus had from Osiris in  
“the underworld. I, even I, (33) am Horus who  
“dwelleth in the divine *Khu*. [I] have gained power  
“over his crown, I have gained power over his radiance,  
“and I have travelled over the remote, illimitable  
“parts of (34) heaven. Horus is upon his throne,  
“Horus is upon his royal seat. My face is like  
“unto that of the divine hawk, my strength is like  
“unto that of the divine hawk, and I am one who  
“hath been fully equipped by his divine Lord. I  
“shall come forth to Tattu, (35) I shall see Osiris, I  
“shall pay homage to him on the right hand and on  
“the left, I shall pay homage unto Nut, and she shall  
“look upon me, and the gods shall look upon me,  
“together with the Eye of Horus who (36) is without  
“sight (?) They (*i.e.*, the gods) shall make their arms  
“to come forth unto me. I rise up [as] a divine  
“Power, and [I] repulse him that would subject me to  
“restraint. They open unto me the holy paths, they  
“see (37) my form, and they hear that which I speak.”

“[Down] upon your faces, ye gods of the Tuat

“(underworld), who would resist me with your faces  
“and oppose me with your powers, who lead along  
“the stars which never (38) rest, and who make the  
“holy paths unto the Hemati abode [where is] the  
“Lord of the exceedingly mighty and terrible Soul.  
“Horus hath commanded that ye lift up your faces  
“so that I may (39) look upon you. I have risen  
“up like the divine hawk, and Horus hath made for  
“me a spiritual body, through his own soul, to take  
“possession of that which belongeth to Osiris (40) in  
“the Tuat (underworld). I have bound up the gods  
“with divine tresses, and I have travelled on to those  
“who ward their Chambers, and who were on both  
“sides of me. I have made my roads and I have (41)  
“journeyed on and have reached those divine beings  
“who inhabit their secret dwellings, and who are  
“warders of the Temple of Osiris. I have spoken  
“unto them with strength, and have made them to  
“know (42) the most mighty power of him that is  
“provided with two horns [to fight] against Suti;  
“and I make them to know concerning him that hath  
“taken possession of the divine food, and who is pro-  
“vided with the Might of Tem. (43) May the gods of  
“the underworld [order] a prosperous journey for me!

“O ye gods who inhabit your secret dwellings, and  
“who are warders of the Temple of Osiris, and whose  
“numbers are great and multitudinous, grant ye (44)  
“that I may come unto you. I have bound up and I  
“have gathered together the powers of Kesemu-enenet,”



or (as others say), “Kesemiu-enenet; and I have made  
“holy (45) the Powers of the paths of those who watch  
“and ward the roads of the horizon, and who are the  
“guardians of the horizon of Hemati which is in  
“heaven. I have stablished habitations for Osiris, I  
“have made the ways holy (46) for him, I have done  
“that which hath been commanded, I have come forth  
“to Tattu, I have seen Osiris, I have spoken unto him  
“concerning the matters of his first-born son whom  
“(47) he loveth and concerning the wounding of the  
“heart of Suti, and I have seen the divine one who is  
“without life. Yea, I have made them to know con-  
“cerning the counsels of the gods which Horus carried  
“out (48) while his father Osiris was not [with him].

“Hail, Lord, thou most mighty and terrible Soul!  
“Verily I, even I, have come, look thou upon me, (49)  
“and do thou make me to be exalted. I have made my  
“way through thy Tuat (underworld), and I have  
“opened up the paths which belong to heaven and  
“also those which belong to earth, and I have suf-  
“fered no opposition therein. (50) Exalted [be thou]  
“upon thy throne, O Osiris! Thou hast heard fair  
“things, O Osiris! Thy strength is vigorous, O Osiris.  
“Thy head is fastened unto thee, O Osiris. Thy brow  
“is stablished, (51) O Osiris. Thy heart is glad, [O  
“Osiris]. Thy speech (?) is stablished, [O Osiris], and  
“thy princes rejoice. Thou art stablished like the  
“Bull of Amentet. (52) Thy son Horus hath risen  
“like the sun upon thy throne, and all life is with



“him. Millions of years minister unto him, and  
 “millions of years hold him in fear; the company  
 “of the gods are his servants, and the company of  
 “the gods hold him in fear. The god Tem, (53)  
 “the Governor and only One of the gods, hath  
 “spoken [these things], and his word passeth not  
 “away. Horus is both the divine food and the  
 “sacrifice. [He] hath passed on (?) to gather to-  
 “gether [the members of] his divine father (54);  
 “Horus is [his] deliverer, Horus is [his] deliverer.  
 “Horus hath sprung from the water of his divine  
 “father and [from his] decay. He hath become the  
 “Governor of Egypt. The gods labour for him, and  
 “they toil for him for (55) millions of years; and he  
 “hath made to live millions of years through his Eye,  
 “the only One of its Lord (*or* Neb-s), Nebt-er-tcher.”

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## CHAPTER LXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 8 and 9).]



**Vignette :** The deceased, or his soul, in adoration before  
 three gods (see Naville, *op. cit.*, Bd. I. Bl. 90).

**Text :** (1) THE CHAPTER OF BEING TRANSFORMED INTO THE GOVERNOR OF THE SOVEREIGN PRINCES. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“ I am the god Tem, the maker of heaven, the creator  
 “ of things which are, who cometh forth from the earth,  
 “ who maketh to come into being the seed which is  
 “ sown, the lord of things which shall be, who gave  
 “ birth to the gods ; [I am] the great god who made  
 “ himself, (3) the lord of life, who maketh to flourish  
 “ the company of the gods. Homage to you, O ye  
 “ lords of divine things (*or* of creation), ye pure beings  
 “ whose abodes are hidden ! Homage to you, O ye  
 “ everlasting lords, (4) whose forms are hidden and  
 “ whose shrines are hidden in places which are un-  
 “ known ! Homage to you (5) O ye gods, who dwell  
 “ in the Tenait (?) ! Homage to you, O ye gods of the  
 “ circuit of the flooded lands of Qebhu ! Homage to  
 “ you, O ye gods who live in Amentet ! (6) Homage  
 “ to you, O ye company of the gods who dwell in Nut !  
 “ Grant ye that I may come unto you, for I am pure,  
 “ (7) I am divine, I am a *khu*, I am strong, I am  
 “ endowed with a soul (*or* I am mighty), and I have  
 “ brought unto you incense, and sweet-smelling gums,  
 “ and natron ; I have made an end of the spittle which  
 “ floweth (8) from your mouth upon me. I have come,  
 “ and I have made an end of the evil things which are  
 “ in your hearts, and I have removed the faults which  
 “ ye kept [laid up against me]. I have brought to you

“(9) the things which are good, and I make to come  
 “into your presence Right and Truth. I, even I, know  
 “you, and I know your names, and I know (10) your  
 “forms, which are unknown, and I come into being  
 “along with you. My coming is like unto that of the  
 “god who eateth men and (11) who liveth upon the  
 “gods. I am mighty with you like the god who is  
 “exalted upon his resting-place ; the gods come to me  
 “in gladness, and goddesses make supplication (12)  
 “unto me when they see me. I have come unto you,  
 “and I have risen like your two divine daughters. I  
 “have taken my seat in the (13) horizon, and I receive  
 “my offerings upon my tables, and I drink drink-offer-  
 “ings at eventide. My coming is [received] with (14)  
 “shouts of joy, and the divine beings who dwell in the  
 “horizon ascribe praises unto me, the divine spiritual  
 “body (*Sāh*), the lord of divine beings (15). I am  
 “exalted like the holy god who dwelleth in the Great  
 “Temple, and the gods rejoice when they see me in  
 “my beautiful coming forth from the body of Nut,  
 “when my mother Nut giveth birth unto me.”

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## CHAPTER LXXX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 28).]



**Vignette :** A god with the disk of the sun upon his head.

**Text :** (1) [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO GIVETH LIGHT [IN] THE DARKNESS. Saith Osiris, the scribe Ani, triumphant:—

“I am (2) the girdle of the robe of the god Nu,  
“which shineth and sheddeth light upon that which  
“belongeth to his breast, which sendeth forth light  
“into the darkness, which uniteth the two fighting  
“deities (3) who dwell in my body through the mighty  
“spell of the words of my mouth, which raiseth up him  
“that hath fallen—(4) for he who was with him in the



“valley of Ābtu (Abydos) hath fallen—and I rest. I  
 “have remembered him. I have taken possèssion of  
 “the god Hu in my city, for I found (5) him therein,  
 “and I have led away captive the darkness by my  
 “might. I have rescued the Eye [of the Sun] when  
 “it waned at the coming of the festival of the fifteenth  
 “day, (6) and I have weighed Sut in the celestial  
 “houses against the Aged One who is with him. I  
 “have endowed (7) Thoth [with what is needful] in the  
 “Temple of the Moon-god for the coming of the fifteenth  
 “day of the festival. I have taken possession of the  
 “*Ureret* crown; Maāt (*i.e.*, right and truth) is in my  
 “(8) body; its mouths are of turquoise and rock-  
 “crystal. My homestead is among the furrows which  
 “are [of the colour of] lapis-lazuli. I am (9) Hem-  
 “Nu (?) who sheddeth light in the darkness. I  
 “have come to give light in the darkness, which is  
 “made light and bright [by me]. I have given light  
 “in the darkness, (10) and I have overthrown the  
 “destroying crocodiles. I have sung praises unto  
 “those who dwell in the darkness, I have raised up  
 “those who (11) wept, and who had hidden their faces  
 “and had sunk down in wretchedness; and they did  
 “look then upon me. [Hail, then,] ye beings, I am  
 “Hem-Nu (?), and I will not let you hear concerning  
 “the matter. [I] have opened [the way], I am Hem-  
 “Nu (?), I have made light the darkness, I have come,  
 “having made an end of the darkness, which hath  
 “become light indeed.”

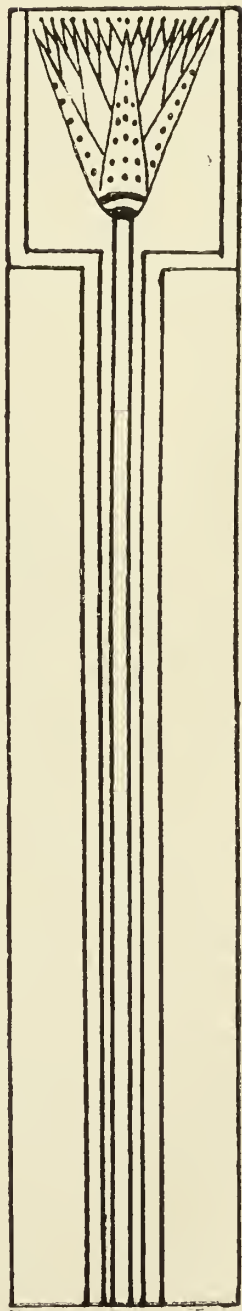
CHAPTER LXXXI<sub>A</sub>.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

**Vignette:** In the Papyrus of Nebseni (sheet 3) the vignette of this Chapter is simply a lotus flower in full bloom, but in the Papyrus of Ani (sheet 28) a human head is seen springing from the lotus which is growing in a pool of water. See also Lepsius, *op. cit.*, Bl. 31.

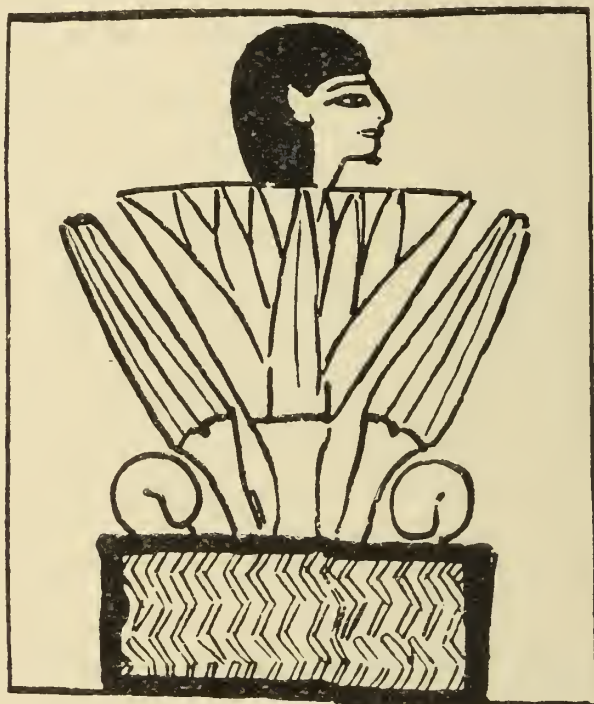
**Text:** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. The overseer of the house of the overseer of the seal, Nu, begotten by the overseer of the house of the overseer of the seal, Amen-hetep, saith:— (2)

“I am the pure lotus which springeth  
 “up from the divine splendour that be-  
 “longeth to the nostrils of Rā. I have  
 “made [my way], and I follow on seek-  
 “ing for him who is Horus. I am the  
 “pure one who cometh forth out of the  
 “Field.”



CHAPTER LXXXI<sub>B</sub>.

[From the Papyrus of Paqrer (see Naville, *op. cit.*, Bd. I. Bl. 93).]



**Vignette :** A human head springing from a lotus.

**Text :** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. Saith Osiris Paqrer :— (2)

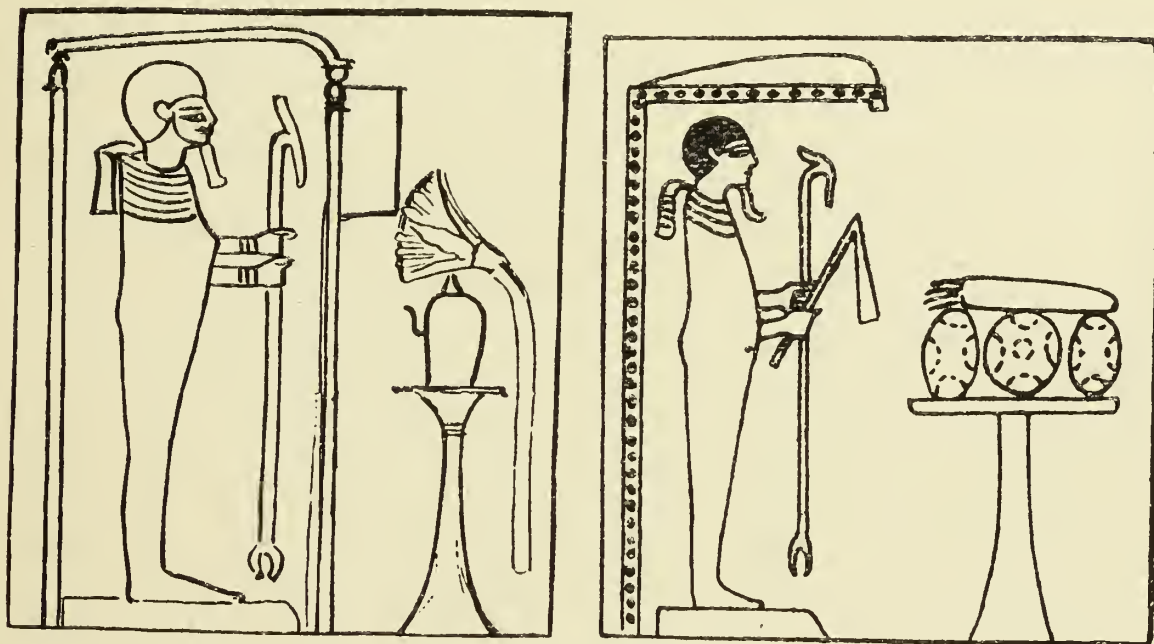
“Hail, thou lotus, thou type of the god Nefer-Temu !  
 “I am the man that knoweth you, and (3) I know your  
 “names among [those of] the gods, the lords of the  
 “underworld, and I am one of (4) you. Grant ye that  
 “[I] may see the gods who are the divine guides in the  
 “Tuat (underworld), and grant ye unto me a place in  
 “(5) the underworld near unto the lords of Amentet.  
 “Let me arrive at a habitation in the land of Tchesert,



“and receive me, O all ye gods, (6) in the presence of  
 “the lords of eternity. Grant that my soul may come  
 “forth whithersoever it pleaseth, and let it not be  
 “driven away from the presence of the great company  
 “of the gods.”

## CHAPTER LXXXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 9 and 10).]



**Vignette:** The god Ptah in a shrine, before which is a table of offerings.

**Text:** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH, OF EATING CAKES, AND OF DRINKING ALE, AND OF UNFETTERING THE STEPS, AND OF BECOMING A LIVING BEING IN ANNU (Heliopolis).



The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“ I fly like a hawk, I cackle like the *smen* goose, and  
 “ I perch (3) upon that abode of the underworld (*iat*)  
 “ on the festival of the great Being. That which is an  
 “ abomination unto me, that which is an abomination  
 “ unto me, I have not eaten ; filth is an abomination  
 “ unto me and I have not eaten thereof, (4) and that  
 “ which is an abomination unto my *ka* hath not entered  
 “ into my belly. Let me, then, live upon that which  
 “ the gods and the *Khus* decree for me ; (5) let me live  
 “ and let me have power over cakes ; let me eat them  
 “ before the gods and the *Khus* [who have a favour]  
 “ unto (6) me ; let me have power over [these cakes]  
 “ and let me eat of them under the [shade of the] leaves  
 “ of the palm tree of the goddess Hathor, (7) who is  
 “ my divine Lady. Let the offering of the sacrifice,  
 “ and the offering of cakes, and vessels of libations be  
 “ made in *Ännu* ; let me clothe myself in (8) the *ṭadiu*  
 “ garment [which I shall receive] from the hand of the  
 “ goddess Tait ; let me stand up and let me sit down  
 “ (9) wheresoever I please. My head is like unto that  
 “ of Rā, and [when my members are] gathered together  
 “ [I am] like unto Tem ; the four [sides of the domain]  
 “ of Rā, (10) and the width of the earth four times. I  
 “ come forth. My tongue is like unto that of Ptaḥ,  
 “ and my throne is like unto that of the goddess  
 “ Hathor, and I make mention of the words of Tem,  
 “ my father, (11) with my mouth. He it is who con-

“straineth the handmaid, the wife of Seb, and before  
“him are bowed [all] heads, and there is fear of him.  
“Hymns of praise are repeated for [me] by reason of  
“[my] mighty acts, and I am decreed to be the divine  
“(12) Heir of Seb, the lord of the earth, and to be the  
“protector therein. The god Seb refresheth me, and  
“he maketh his risings to be mine. Those who dwell  
“in Annu (13) bow down their heads unto me, for I  
“am their lord and I am their bull. I am more power-  
“ful than the lord of time, and I shall enjoy the  
“pleasures of love, and shall gain the mastery over  
“millions of years.”

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CHAPTER LXXXIII.<sup>1</sup>

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]



Vignette : A *Bennu* bird.

**Text :** (1) [THE CHAPTER OF MAKING THE TRANSFORMATION INTO (2) A BENNU BIRD.] The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (3)

“I came<sup>2</sup> into being from unformed matter. I came  
“into existence like the god Kheperā, I have ger-  
“minated like the things which germinate (*i.e.*, plants),

<sup>1</sup> In the Papyrus of Nu the text which is given under the title of Chapter LXXXIII. is that of Chapter CXXIV.; Chapters LXXXIII. and LXXXIV. are given under the title of Chapter LXXXIV.

<sup>2</sup> Literally, “I flew.”

“and I have dressed myself like the (4) tortoise.<sup>1</sup> I  
“am [of] the germs of every god. I am Yesterday of  
“the four [quarters of the world] and of those seven  
“Uraei which came into existence in Amentet, that is to  
“say, [Horus, who emitteth light from his divine body.  
“(5) He is] the god [who] fought against Suti, but the  
“god Thoth cometh between them through the judg-  
“ment of him that dwelleth in (6) Sekhem, and of the  
“Souls who are in Annu, and there is a stream between  
“them. (7) I have come by day, and I have risen in  
“the footsteps of the gods. I am the god Khensu,<sup>2</sup>  
“who driveth back all that oppose him.”

RUBRIC: [If] this chapter [be known by the deceased] he shall come forth pure by day after his death, and he shall perform whatsoever transformations his heart desireth. He shall be in the following of Un-nefer, and he shall be satisfied with the food of Osiris and with sepulchral meals. [He] shall see the disk, [he] shall be in good case upon earth before Rā, and he shall be triumphant before Osiris, and no evil thing whatsoever shall have dominion over him for ever and ever.

<sup>1</sup> I believe that “Turtle” is the correct translation.

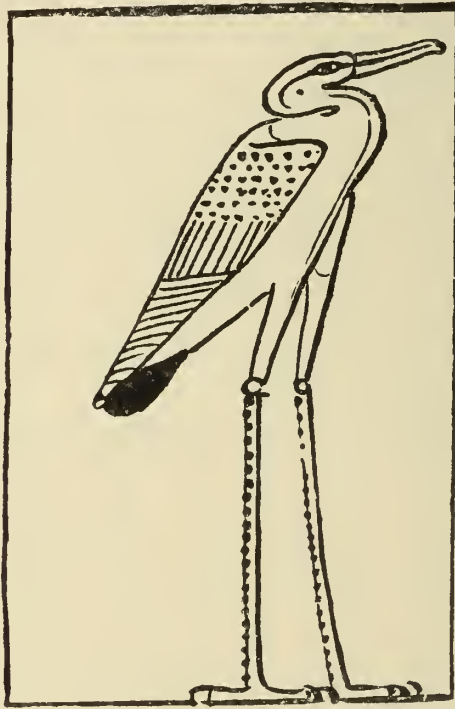
<sup>2</sup> *I.e.*, the Moon-god.

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## CHAPTER LXXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]



**Vignette :** A heron.

**Text :** [THE CHAPTER OF MAKING THE TRANSFORMATION INTO A HERON. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—] (8)

“[I] have gotten dominion over the beasts that are  
 “brought for sacrifice, with the knives which are  
 “[held] at their heads, and at their hair, and at their  
 “(9) . . . . . [Hail], Aged ones [hail,] *Khus*, who  
 “are provided with the opportunity, the overseer of the  
 “house of the overseer of the seal, Nu, triumphant,  
 “(10) is upon the earth, and what he hath slaughtered  
 “is in heaven; and what he hath slaughtered is in

“heaven and he is upon the earth. Behold, I am  
“strong, and I work mighty deeds to the very heights of  
“heaven. (11) I have made myself pure, and [I] make  
“the breadth of heaven [a place for] my footsteps [as I  
“go] into the cities of Aukert; I advance, and I go  
“forward (12) into the city of Unnu (Hermopolis). I  
“have set the gods upon their paths, and I have  
“roused up the exalted ones who dwell in their  
“shrines. Do I not know Nu? (13) Do I not know  
“Ta-tunen? Do I not know the beings of the colour  
“of fire who thrust forward their horns? Do I not  
“know [every being having] incantations unto whose  
“words I listen? (14) I am the *Smam* bull [for  
“slaughter] which is written down in the books.  
“The gods crying out say: ‘Let your faces be  
“gracious to him that cometh onward. The light (15)  
“is beyond your knowledge, and ye cannot fetter it;  
“and times and seasons are in my body. I do not  
“utter words to the god Hu,<sup>1</sup> [I do not utter words of]  
“wickedness instead of [words of] right and truth, (16)  
“and each day right and truth come upon my eyebrows.  
“At night taketh place the festival of him that is dead,  
“the Aged One, who is in ward [in] the earth.”

<sup>1</sup> The god who provides celestial food for the beatified.

## CHAPTER LXXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



From the Papyrus of Nebseni.



From the Papyrus of Ani.

**Vignette :** A soul, or a ram, the emblem of Osiris as Ba-Neb-Tattu, *i.e.*, the "Soul, Lord of Tattu."

**Text :** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LIVING SOUL, AND OF NOT ENTERING

INTO THE CHAMBER OF TORTURE; whosoever knoweth [it] shall not see corruption. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“I am the divine Soul of Rā proceeding from the  
“god Nu; that divine Soul which is God. [I am]  
“the creator of the divine food, and that which is an  
“abomination unto me is sin (3) whereon I look not.  
“I proclaim right and truth, and I live therein. I  
“am the divine food, which is not corrupted in my  
“name (4) of Soul; I gave birth unto myself together  
“with Nu in my name of Kheperā in whom I come  
“into being day by day. I am the lord of (5) light,  
“and that which is an abomination unto me is death;  
“let me not go into the chamber of torture which is in  
“the Tuat (underworld). I ascribe honour [unto]  
“Osiris, and I make to be at peace the heart[s]  
“of (6) those beings who dwell among the divine  
“things which [I] love. They cause the fear of me  
“[to abound], and they create awe of (7) me in those  
“beings who dwell in their divine territories. Behold,  
“I am exalted upon my standard (8), and upon my  
“seat, and upon the throne which is adjudged [to me].  
“I am the god Nu, and the workers of iniquity shall  
“not destroy me (9). I am the first-born god of  
“primeval matter, that is to say, the divine Soul,  
“even the (10) Souls of the gods of everlastingness,  
“and my body is eternity. My Form is everlasting-  
“ness, and is the lord of years (11) and the prince of



“eternity. [I am] the creator of the darkness who  
“maketh his habitation in the uttermost parts of the  
“sky, [which] I love, (12) and I arrive at the confines  
“thereof. I advance upon my feet, I become master  
“of (13) my vine, I sail over the sky which formeth  
“the division [betwixt heaven and earth], [I] destroy  
“the hidden (14) worms that travel nigh unto my foot-  
“steps which are towards the lord of the two hands  
“and arms. My soul is the Souls of the souls (15) of  
“everlastingness, and my body is eternity. I am the  
“divine exalted being who is the lord of the land of  
“Tebu. ‘I am the Boy (16) in the city and the Young  
“man in the plain’ is my name; ‘he that never  
“suffereth corruption’ is my name. I am the Soul,  
“the creator of the god Nu who maketh his habitation  
“in (17) the underworld: my place of incubation is  
“unseen and my egg is not cracked. I have done  
“away with all my iniquity, and I shall see my divine  
“Father, (18) the lord of eventide, whose body dwelleth  
“in Ännu. I travel (?) to the god of night (?), who  
“dwelleth with the god of light, by the western region  
“of the Ibis (*i.e.*, Thoth).”

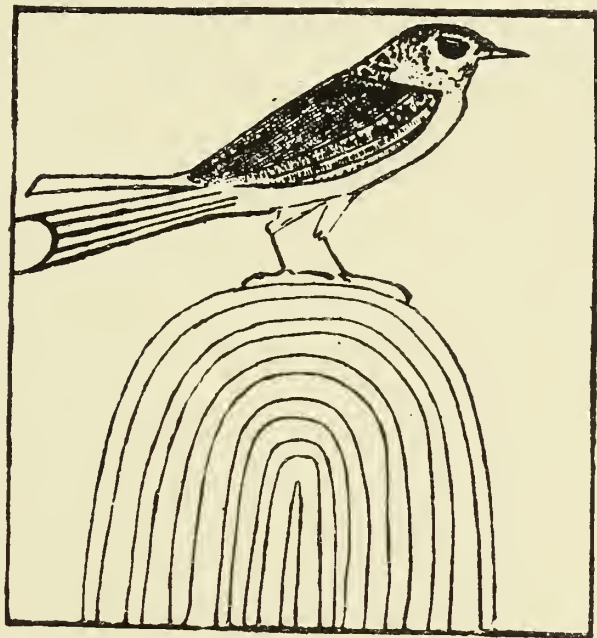
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## CHAPTER LXXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]



From the Papyrus of Nebseni.



From the Papyrus of Ani.

**Vignette:** A swallow perched upon either a rounded object or a tomb.

**Text:** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“ I am a swallow, I am a swallow. I am the  
 “ Scorpion, the daughter of Rā. Hail, ye gods, whose  
 “ scent is sweet ; hail, ye gods, whose scent is sweet !

“ [Hail,] Flame, which cometh forth from the horizon !  
“ Hail, thou who art in the city, I have brought (3) the  
“ Warden of his Bight therein. O stretch out unto me  
“ thy hand so that I may be able to pass my days in the  
“ Pool of Double Fire, and (4) let me advance with my  
“ message, for I have come with words to tell. O open  
“ [thou] the doors to me and I will declare the things  
“ which have been (5) seen by me. Horus hath become  
“ the divine prince of the Boat of the Sun, and unto him  
“ hath been given the throne of his divine father Osiris,  
“ and (6) Set, that son of Nut, [lieth] under the fetters  
“ which he had made for me. I have made a computa-  
“ tion of what is in the city of Sekhem, (7) I have  
“ stretched out both my hands and arms at the word (?)  
“ of Osiris, I have passed on to judgment, and I have  
“ come that [I] may (8) speak ; grant that I may pass  
“ on and declare my tidings. I enter in, [I am] judged,  
“ and [I] come forth worthy at (9) the gate of Neb-er-  
“ tcher. I am pure at the great place of the passage  
“ of souls, I have done away with (10) my sins, I have  
“ put away mine offences, and I have destroyed the evil  
“ which appertained unto my members upon earth.  
“ Hail, ye divine beings who guard the doors, make  
“ ye for me (11) a way, for, behold, I am like unto  
“ you. I have come forth by day, I have journeyed  
“ on my legs, I have gained the mastery over my  
“ footsteps [before] the God of Light, (12) I know  
“ the hidden ways and the doors of the Sekhet-Åarru,  
“ verily I, even I, have come, (13) I have overthrown

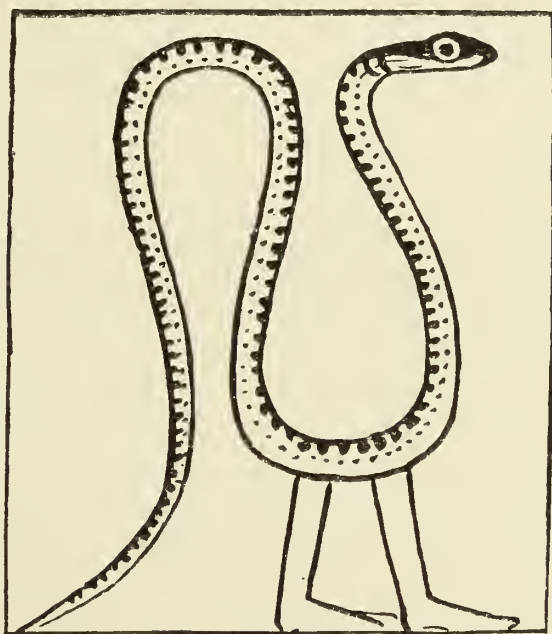
“mine enemies upon earth, and yet my perishable  
“body is in the grave.”

**RUBRIC:** If this chapter be known [by the deceased], he shall come forth by day, he shall not be turned back at (14) any gate in the underworld, and he shall make his transformation into a swallow regularly and continually.

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## CHAPTER LXXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]



**Vignette :** The serpent Sata with human legs.

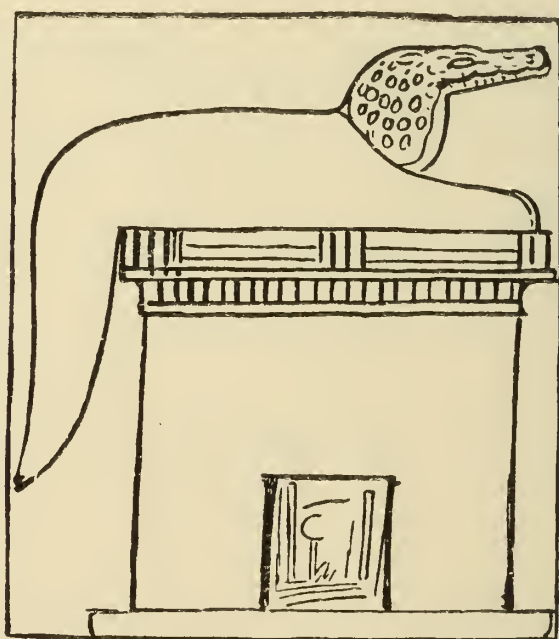
**Text :** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The overseer of the house of the overseer of the seal (2), Nu, triumphant, saith :— (3)



“I am the serpent Sata whose years are many.<sup>1</sup> I die and I am born again each day. I am the serpent Sata (4) which dwelleth in the uttermost parts of the earth. I die, and I am born again, and I renew myself, and I grow young (5) each day.”

## CHAPTER LXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]



**Vignette :** A crocodile upon a pylon or gateway.

**Text :** (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A CROCODILE. The overseer of the

<sup>1</sup> Literally, “dilated with years.”

house of the overseer of the seal (2), Nu, triumphant, saith :—

“(3) I am the divine crocodile which dwelleth in his  
 “terror, I am the divine crocodile, and I seize [my  
 “prey] like (4) a ravening beast. I am the great  
 “and mighty Fish which is in the city of Qem-ur.  
 “I am (5) the lord to whom bowing and prostrations  
 “are made in the city of Sekhem.”

## CHAPTER LXXXIX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 17).]



**Vignette :** The mummy of the deceased lying upon a bier ; above is his soul in the form of a human-headed bird, holding *shen*, the emblem of eternity, in its claws.

**Text :** (1) THE CHAPTER OF CAUSING THE SOUL TO BE UNITED TO ITS BODY IN THE UNDERWORLD. The Osiris Ani, triumphant, saith :—

“Hail, thou god Anniu (*i.e.*, Bringer) ! Hail, thou

“god Pehrer (*i.e.*, Runner), (2) who dwellest in thy hall!  
 “[Hail,] great God! Grant thou that my soul may  
 “come unto me from wheresoever it may be. If [it]  
 “would tarry, then let my soul be brought (3) unto me  
 “from wheresoever it may be, for thou shalt find the  
 “Eye of Horus standing by thee like unto those beings  
 “who are like unto Osiris, and who never lie down in  
 “death. Let not (4) the Osiris Ani, triumphant, lie  
 “down in death among those who lie down in Ánnu,  
 “the land wherein souls are joined unto their bodies  
 “even in thousands. Let me have possession of my  
 “*ba* (soul), and of my *khu*, and let me triumph (5)  
 “therewith in every place wheresoever it may be.  
 “[Observe these things which [I] speak, for it hath  
 “staves with it]<sup>1</sup>; observe then, O ye divine guar-  
 “dians of heaven, my soul [wheresoever it may be].<sup>1</sup>  
 “If it would (6) tarry, do thou make my soul to look  
 “upon my body,<sup>2</sup> for thou shalt find the Eye of Horus  
 “standing by thee (7) like those [beings who are like  
 “unto Osiris].

“Hail, ye gods, who tow along the boat of the lord  
 “of millions of years, who bring [it] (8) above the  
 “underworld and who make it to travel over Nut, who  
 “make souls to enter into [their] spiritual bodies, (9)  
 “whose hands are filled with your ropes and who clutch  
 “your weapons tight, destroy ye (10) the Enemy; thus

<sup>1</sup> Added from the Papyrus of Nebseni.

<sup>2</sup> The Papyrus of Nebseni has: “make thou me to see my soul and my shade.”

“shall the boat of the sun be glad and the great God  
“shall set out on his journey in peace. And behold,  
“grant ye that the soul of Osiris Ani, (11) triumphant,  
“may come forth before the gods and that it may be  
“triumphant along with you in the eastern part of the  
“sky to follow unto the place where it was yesterday ;  
“[and that it may have] peace, peace in Amentet. (12)  
“May it look upon its material body, may it rest upon  
“its spiritual body ; and may its body neither perish  
“nor suffer corruption for ever.”

**RUBRIC :** [These] words are to be said over a soul of gold inlaid with precious stones and placed on the breast of Osiris.

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## CHAPTER XC.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



**Vignette :** A jackal walking towards the funeral mountain (see Naville, *op. cit.*, Bd. I. Bl. 102), or the deceased standing upright in the presence of the god Thoth, who is about to give unto him a roll of papyrus (see Lepsius, *op. cit.*, Bl. 33).



**Text :** (1) THE CHAPTER OF DRIVING EVIL RECOLLECTIONS FROM THE MOUTH. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-hetep, triumphant, saith :— (2)

“Hail, thou that cuttest off heads, and slittest brows,  
“thou being that puttest away the memory of evil  
“things from the mouth of the *Khus* by means of the  
“incantations which they have within them, look not  
“upon me with the [same] eyes (3) with which thou  
“lookest upon them. Go thou round about on thy  
“legs, and let thy face be [turned] behind thee so that  
“thou mayest be able to see the divine slaughterers of  
“the god Shu who are coming up (4) behind thee to  
“cut off thy head, and to slit thy brow by reason of the  
“message of violence [sent] by thy lord, and to see (?)  
“that which thou sayest. Work thou for me so that  
“the memory of evil things shall dart (5) from my  
“mouth ; let not my head be cut off ; let not my brow  
“be slit ; and let not my mouth be shut fast by reason  
“of the incantations which thou hast within thee,  
“according to that which thou doest for the *Khus*  
“through (6) the incantations which they have within  
“themselves. Get thee back and depart at the [sound  
“of] the two speeches which the goddess Isis uttered,  
“when thou didst come to cast the recollection of evil  
“things into the mouth of Osiris (7) by the will of Suti  
“his enemy, saying, ‘ Let thy face be towards thy privy  
“parts, and look upon that face which cometh forth

“from the flame of the Eye of Horus against thee from  
 “within the Eye of Tem,’ and the calamity (8) of that  
 “night which shall consume thee. And Osiris went  
 “back, for the abomination of thee was in him ; and  
 “thou didst go back, for the abomination of him is in  
 “thee. I have gone back, for the abomination of  
 “thee is in me ; and thou shalt go back, for the abomi-  
 “nation of me is in thee. (9) Thou wouldst come unto  
 “me, but I say that thou shalt not advance to me so  
 “that I come to an end, and [I] say then to the divine  
 “slaughterers of the god Shu, ‘Depart.’”

## CHAPTER XCI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



**Vignette :** The soul of the deceased, in the form of a human-headed bird, standing in front of a door (see Papyrus of Ani, sheet 17).

**Text :** (1) THE CHAPTER OF NOT LETTING (2) THE SOUL OF NU, TRIUMPHANT, BE CAPTIVE IN THE UNDER-WORLD. He saith :—

“Hail, thou who art exalted ! [Hail,] thou who art  
“adored ! O thou mighty one of Souls, thou divine  
“Soul, thou possessor of (3) terrible power, who dost  
“put the fear of thyself into the gods, thou who art  
“crowned upon thy throne of majesty, I pray thee to  
“make a way for the *ba* (soul), and for the *khu*, and  
“for the *khaibit* (shade) of the overseer of the house of  
“the overseer of the seal, Nu, triumphant (4) [and let  
“him be] provided therewith. I am a perfect *khu*, and  
“I have made [my] way unto the place wherein dwell  
“Rā and Hathor.”

**RUBRIC :** If this chapter be known [by the deceased] he shall be able to transform himself into a *khu* provided [with his soul and with his shade] in the underworld, and he shall never be held captive at any door in Amentet, in entering in or in coming out.<sup>1</sup>

<sup>1</sup> This Rubric is taken from the Papyrus of Ani, sheet 17.

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## CHAPTER XCII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 6).]



From the Papyrus of Ani.

**Vignette :** The soul of the deceased, in the form of a human-headed bird, flying out from the doorway of the tomb. Variant vignettes represent the deceased as having opened the door of the tomb and having his soul by his side, or as standing before the open door with hands stretched out to embrace his soul. An interesting vignette represents the disk of the sun with rays shooting forth from it above the tomb, and the soul of the deceased hovering over his shade, drawn in solid black colour, which has just emerged therefrom (see Naville, *op. cit.*, Bd. I. Bl. 104).

**Text:** (1) THE CHAPTER OF OPENING THE TOMB TO THE SOUL [AND] TO THE SHADE OF OSIRIS the scribe Nebseni, the lord of reverence, born of the lady of the house Mut-resthâ, triumphant, so THAT



HE MAY COME FORTH BY DAY AND (2) HAVE DOMINION OVER HIS FEET. [He saith :—]

“That which was shut fast hath been opened, that is  
 “to say, he that lay down in death [hath been unloosed].  
 “That which was open hath been shut to my soul  
 “through the command of the Eye of Horus, (3) which  
 “hath strengthened me and which maketh to stand  
 “fast the beauties which are upon the forehead of Rā,  
 “whose strides are long as [he] lifteth up [his] legs [in  
 “journeying]. I have made for myself a way, my  
 “members are mighty (4) and are strong. I am

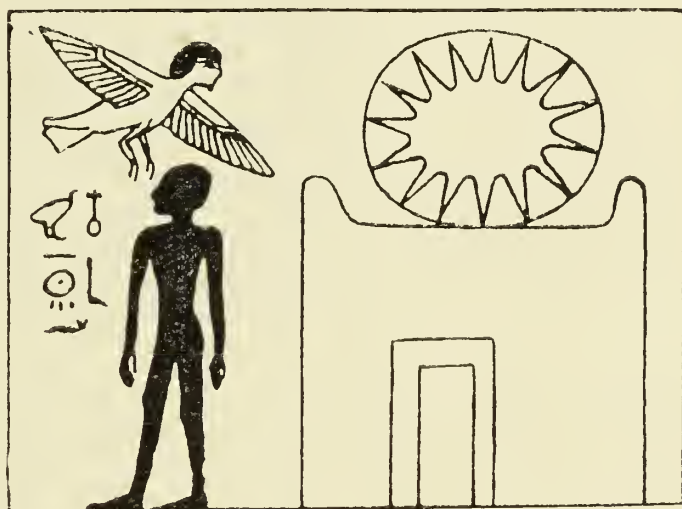


From the Papyrus of Khare.

“Horus the avenger of his  
 “divine father. I am he who  
 “bringeth along his divine  
 “father, and who bringeth  
 “along his mother by means  
 “of his sceptre (?). And the  
 “way shall be opened unto him  
 “who hath (5) gotten dominion  
 “over his feet, and he shall  
 “see the Great God in the Boat of Rā, [when] souls are  
 “counted therein at the bows, (6) and when the years also  
 “are counted up. Grant that the Eye of Horus, which  
 “maketh the adornments of light to be firm upon the  
 “(7) forehead of Rā, may deliver my soul for me, and  
 “let there be darkness upon your faces, O ye who  
 “would hold fast Osiris. O keep not captive my soul,  
 “O keep not ward (8) over my shade, but let a way be  
 “opened for my soul [and] for my shade, and let [them]

“see the great God in the shrine (9) on the day of the  
 “judgment of souls, and let [them] recite the utter-  
 “ances of Osiris, whose habitations are hidden, to  
 “those who guard the members of Osiris, and (10)  
 “who keep ward over the Spirits, and who hold cap-  
 “tive the shades of the dead who would work (11)

“evil against me, so  
 “that they shall  
 “[not] work evil  
 “against me. May  
 “a way for thy  
 “double (*ka*), along  
 “with thee and  
 “along with [thy]  
 “soul, be prepared  
 “by those who keep  
 “ward over the



From the Papyrus of Nefer-uben-f.

“members of Osiris, and who hold captive (12) the  
 “shades of the dead. Heaven shall [not] keep thee,  
 “the earth shall [not] hold thee captive, thou shalt not  
 “have thy being with the divine beings who make  
 “slaughter, (13) but thou shalt have dominion over  
 “thy legs, and thou shalt advance to thy body straight-  
 “way in the earth [and to] those who belong to the  
 “shrine and guard the members of Osiris.”

## CHAPTER XCIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



**Vignette :** A Buckle with human hands and arms which grasp the deceased by his left arm (see Naville, *op. cit.*, Bd. I. Bl. 105). In the Ani Papyrus (plate 17) and in the Saïte Recension the vignette shows the deceased standing, with both hands raised in adoration, before a god who is seated in a boat and who has his head turned so that his face looks backwards (see Lepsius, *op. cit.*, Bl. 34).

**Text :** (1) THE CHAPTER OF NOT SAILING TO THE EAST IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“Hail, phallus of Rā, who departest from thy  
 “calamity [which ariseth] through opposition (?), the  
 “cycles have been without movement for millions of  
 “years. I am stronger (3) than the strong, I am  
 “mightier than the mighty. If I sail away or if I  
 “be snatched away to the east through the two horns,



(4) or (as others say), “if any evil and abominable thing  
 “be done unto me at the feast of the devils, the phallus  
 “of Rā shall be swallowed up, (5) [along with] the head  
 “of Osiris. And behold me, for I journey along over  
 “the fields wherein the gods mow down those who  
 “make reply unto [their words]; now verily (6) the  
 “two horns of the god Kheperā shall be thrust aside;  
 “and verily pus shall spring into being in the eye of  
 “Tem along with corruption if I be kept in restraint,  
 “or if I have gone (7) towards the east, or if the feast  
 “of devils be made in my presence, or if any malignant  
 “wound be inflicted upon me.”<sup>1</sup>

## CHAPTER XCIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



**Vignette :** The deceased seated with a table before him, on which rest an ink-pot and the palette of a scribe: in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 34) the deceased is offering an ink-pot and a palette to the god Thoth.

<sup>1</sup> The Papyrus of Ani (see plates 16 and 17) contains what are, apparently, two versions of this Chapter.



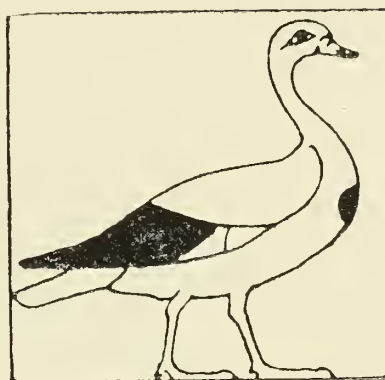
**Text :** (1) THE CHAPTER OF (2) PRAYING FOR AN INK-POT AND FOR A PALETTE. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Hail, aged god, who dost behold thy divine father  
“and who art the guardian of the book (3) of Thoth,  
“[behold I have come; I am endowed with glory, I am  
“endowed with strength, I am filled with might, and I  
“am supplied with the books of Thoth], and I have  
“brought [them to enable me] to pass through the god  
“Aker who dwelleth in Set. I have brought the ink-  
“pot and the palette as being the objects which are in  
“the hands (4) of Thoth; hidden is that which is in  
“them. Behold me in the character of a scribe! I  
“have brought the offal of Osiris, and I have written  
“thereon (5). I have made (*i.e.*, copied) the words of  
“the great and beautiful god each day fairly. O Heru-  
“khuti, thou didst order me and I have made (*i.e.*,  
“copied) what is right and true, and I do bring it unto  
“thee each day.”

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## CHAPTER XCV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]



**Vignette :** The deceased standing before Thoth in adoration of the god. In the Papyrus of User-hât (Brit. Mus. No. 10,009), which probably belongs to the period of the XVIIIth dynasty, the vignette is a goose, but this arises from the fact that the Chapter is there called “[The Chapter] of making the transformation into a goose.”

**Text :** (1) THE CHAPTER OF BEING NIGH UNTO THOTH. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“I am he who sendeth forth terror into the powers  
 “of rain and thunder, and I ward off from the great  
 “divine lady the attacks of violence. [I have smitten  
 “like the god Shāt (*i.e.*, the god of slaughter), and I  
 “have poured out libations of cool water like the god  
 “Ashu, and I have worked for the great divine lady  
 “[to ward off] the attacks of violence], I have made  
 “to flourish [my] knife along with the knife (3) which  
 “is in the hand of Thoth in the powers of rain and  
 “thunder.”

## CHAPTERS XCVI. AND XCVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 19 and 20.)]



**Vignette :** The deceased standing behind the god Thoth.

The vignette in which the deceased is seen kneeling in adoration before “Rā, the great god, the lord of the Semketet boat,” really belongs to the second portion of the chapter.

**Text :** (1) THE CHAPTER OF BEING NIGH UNTO THOTH AND OF GIVING GLORY UNTO A MAN IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I am the god Her-āb-maat-f,<sup>1</sup> and I have come to “give (2) right and truth to Rā ; I have made Suti to “be at peace with me by means of offerings made to

<sup>1</sup> *I.e.*, “he who dwelleth in his Eye.”

“the god Aker and to the Tesheru deities,<sup>1</sup> and by  
 “[making] reverence unto Seb.”<sup>2</sup>



**Vignette :** The Sun-god Rā seated in his boat. Before him stands Seb offering to the god the feather of Maāt; behind Seb is the sceptre of Anubis. The deceased kneels at the front of the boat.

[The following] words are to be recited in the *Sektet* boat :—“ [Hail,] (3) sceptre of Anubis, I have made the  
 “four *Khūs* <sup>3</sup> who are in the train of the lord of the  
 “universe to be at peace with me, and I am the lord of  
 “the fields through their decree. (4) I am the divine  
 “father Bāḥ (*i.e.*, the god of the water-flood), and I  
 “do away with the thirst of him that keepeth ward  
 “over the Lakes. Behold ye me, then, O great (5)  
 “gods of majesty who dwell among the Souls of Annu,

<sup>1</sup> *I.e.*, the red flames which appear in the sky at sunrise and sunset.

<sup>2</sup> The XCVith Chapter ends here according to the Saïte Recension (see Lepsius, *op. cit.*, Bl. 34).

<sup>3</sup> The names of the four are Maa-ātep-f, Kheri-beq-f, Ḳeru-khenti-[ān]-maati, and Anpu.



“for I am lifted up over you. I am the god Menkh  
“(*i.e.*, Gracious one), who dwelleth among you. (6)  
“Verily I have cleansed my soul, O great god of  
“majesty, set not before me the evil obstacles which  
“issue from thy mouth, (7) and let not destruction  
“come round about me, or upon me. I have made  
“myself clean in the Lake of Making to be at Peace,  
“[and in the Lake of] Weighing in the Balance, and I  
“have bathed myself in Netert-utchat, which is under  
“the holy Sycamore tree (8) of heaven. Behold [I  
“am] bathed, [and I have] triumphed [over] all [mine  
“enemies] straightway who come forth and rise up  
“against right and truth. I am right and true in the  
“earth. (9) I, even I, have spoken (?) with my mouth  
“[which is] the power of the Lord, the Only one, Râ  
“the mighty, who liveth upon right and truth. Let  
“not injury be inflicted upon me, [but let me be]  
“clothed on the day of those who go forward (?) (10)  
“to every [good] thing.”

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## CHAPTER XCVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



**Vignette:** In the Theban Papyri this Chapter has no vignette; in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 35) the vignette represents the deceased standing with his right hand outstretched in the act of addressing a god who is seated in a boat.

**Text:** (1) THE CHAPTER OF BRINGING ALONG A BOAT IN HEAVEN. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Hail to thee, O thou Thigh which dwellest in the  
 “northern heaven in the Great Lake, which art seen  
 “and which diest not. I have stood up over thee when  
 “thou didst rise like a god. I have seen thee, (3) and  
 “I have not lain down in death; I have stood over  
 “thee, and I have risen like a god. I have cackled  
 “like a goose, and I have alighted like the hawk (4)  
 “by the divine clouds and by the great dew. I have  
 “journeyed from the earth to heaven. The god Shu

“hath [made] me to stand up, the god of Light (5)

“hath made me to be vigorous by the two sides of the

“Ladder,<sup>1</sup> and the stars which never

“rest set [me] on [my] way and bring

“[me] away from slaughter. I bring

“along with me the things which drive

“back (6) calamities as I advance over

“the passage of the god Pén; thou

“comest, how great art thou, O god

“Pén! I have come from the Pool of (7)

“Flame which is in the Sekhet-Sásà

“(*i.e.*, the Field of Fire). Thou livest

“in the Pool of Flame in Sekhet-Sásà,

“and (8) I live upon the staff of the

“holy [god]. Hail, thou god Kaa, who

“dost bring those things which are

“in the boats on the Lake of Hair.

“May there be offerings of coolness [to

“me as] (9) I stand up in the boat and

“guide myself [over] the water; I have

“stood up in the boat and the god hath

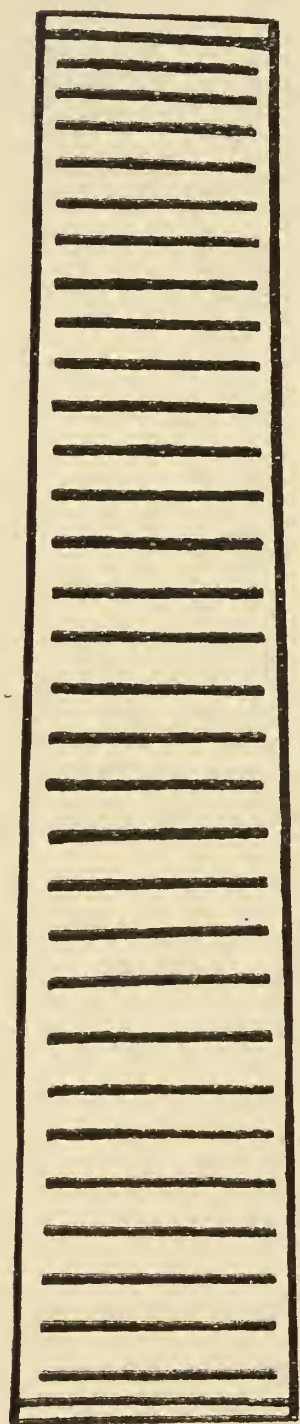
“guided me. I have stood up. I have

“spoken. [I am master of the] (10)

“crops. I sail round about as I go

“forward, and the gates which are in

“Sekhem (Letopolis) are opened unto me, and fields



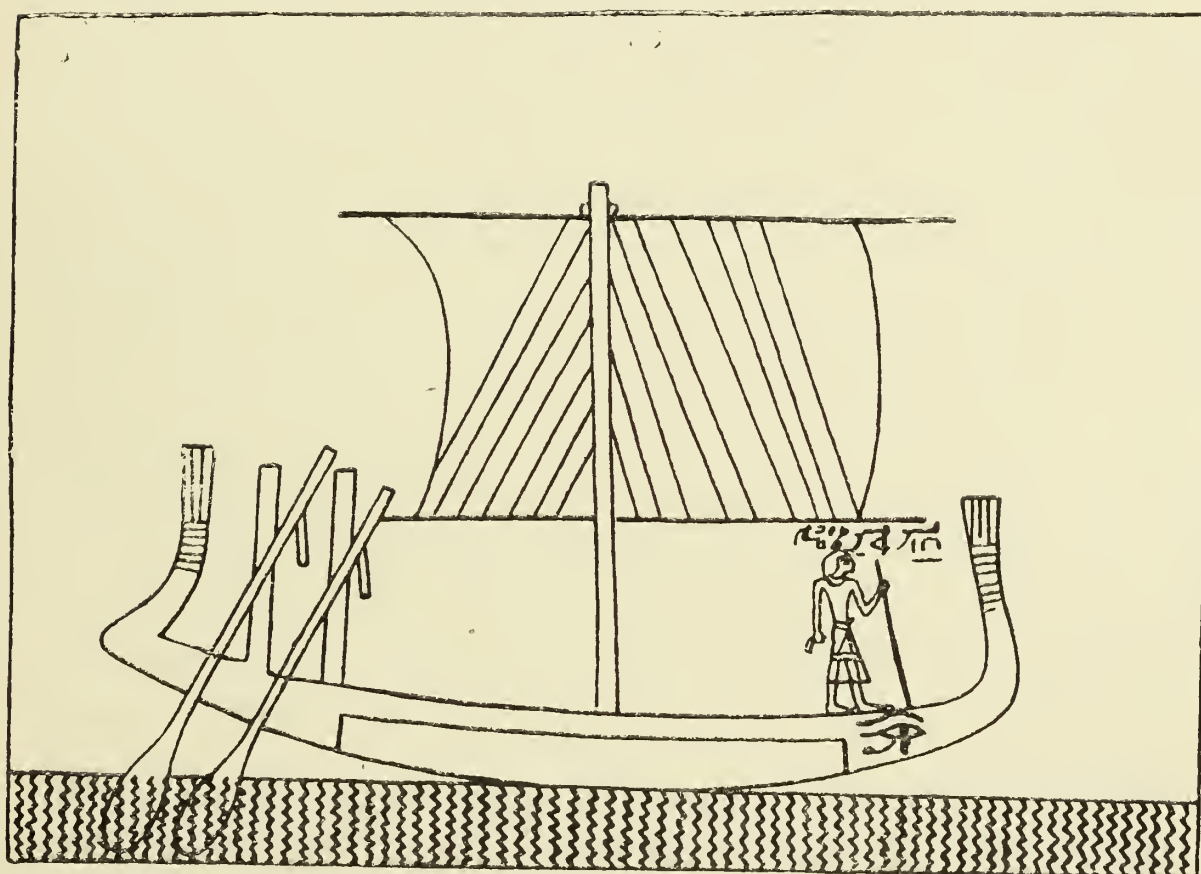
<sup>1</sup> A vignette of the Ladder is given in the Papyrus of Ani (2nd edit., plate 22) between Chapter CXXXIV. and the second copy of Chapter XVIII.; it is reproduced here.



“are awarded unto me in the city of Unnu (Hermopolis), (11) and labourers (?) are given unto me, “together with those of my own flesh and bone.”

## CHAPTER XCIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 21 and 22).]



**Vignette :** The deceased in a boat, with or without a sail hoisted.

**Text :** (1) THE CHAPTER OF BRINGING ALONG A BOAT IN THE UNDERWORLD. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Hail, ye who bring along the boat over the evil “back [of Āpepi], grant that I may bring the boat



“along, and coil up (3) [its] ropes in peace, in peace.  
 “Come, come, hasten, hasten, for I have come to see  
 “my father Osiris, the lord of the *ānsi* garment, who  
 “hath gained the mastery (4) with joy of heart. Hail,  
 “lord of the rain-storm, thou Male, thou Sailor! Hail,  
 “thou who dost sail over the evil back of *Āpep*! Hail,  
 “thou that dost bind up heads and doth stablsh the  
 “bones of the neck (5) when thou comest forth from  
 “the knives. Hail, thou who art in charge of the  
 “hidden boat, who dost fether *Āpep*, grant that I may  
 “bring along the boat, and that I may coil up (6) the  
 “ropes and that I may sail forth therein. This land  
 “is baleful, and the stars have over-balanced them-  
 “selves and have fallen upon their faces therein, and  
 “they have not found anything which will help them  
 “to ascend again: their path is blocked by (7) the  
 “tongue of *Rā*. *Āntebu* [is] the guide of the two  
 “lands. *Seb* is stablshed [through] their rudders.  
 “(8) The power which openeth the Disk. The prince  
 “of the red beings. I am brought along like (9) him  
 “that hath suffered shipwreck; grant that my *Khu*,  
 “my brother, may come to me, and that [I] may set  
 “out for the place whereof thou (10) knowest.”



“Tell me my name,” saith the Wood whereat I would anchor; “Lord of the two lands who dwellest in the Shrine,” is thy name.

“Tell me my name,” (11) saith the Rudder; “Leg of Hāpiu” is thy name.

“Tell me my name,” saith the (12) Rope; “Hair with which Anpu (Anubis) finisheth the work of my embalmment” (13) is thy name.

“Tell us our name,” say the Oar-rests; “Pillars of the underworld” is your name.

“Tell me (14) my name,” saith the Hold; “Aker” is thy name.

“Tell me my name,” saith the Mast; (15) “He who bringeth back the great lady after she hath gone away” is thy name.

“Tell me my name,” saith the (16) Lower Deck; “Standard of Ap-uat” is thy name.”

“Tell me my name,” saith the Upper Post; (17) “Throat of Mesthā” is thy name.

“Tell me my name,” saith the Sail; (18) “Nut” is thy name.

“Tell us our name,” say the Pieces of Leather; “Ye who are made from the hide (19) of the Mnevis Bull, which was burned by Suti,” is your name.

“Tell us our name,” (20) say the Paddles; “Fingers of Horus the first-born” is your name.”

“Tell me (21) my name,” saith the *Māṭchabet*; “The hand of Isis, which wipeth away the blood from the (22) Eye of Horus,” is thy name.

“Tell us our names,” say the Planks which are in its (23) hulk; “Mesthi, Hāpi, Tuamāutef, Qebh-sennuf, (24) “Haqau (*i.e.*, he who leadeth away captive), Thet-em-āua (*i.e.*, he who seizeth by violence), Maa-ān-tef (*i.e.*, he who seeth what the father bringeth), and Ari-nef-tchesef (*i.e.*, he who made himself),” are your names.

“Tell us our names,” say the Bows; “He who is at the head of his nomes” (25) is your name.

“Tell me my name,” saith the Hull; “Mert” is thy name.

“Tell me my name,” saith the Rudder; “Āqa” (*i.e.*, true one) is thy name, O thou who shinest from the water, (26) hidden beam (?) is thy name.

“Tell me my name,” saith the Keel; “Thigh (*or* “Leg) of Isis, which Rā cut off with the knife (27) to bring blood into the *Sektet* boat,” is thy name.

“Tell me my name,” saith the Sailor; “Traveller” is thy name.

“(28) Tell me my name,” saith the Wind by which thou art borne along; “The North Wind which cometh from Tem to the nostrils of Khenti-Āmenti”<sup>1</sup> (29) is thy name.

“Tell me my name,” saith the River, “if thou wouldst travel upon me”; “Those which can be seen” is thy name.

“Tell us our name,” say the River Banks; “Destroyer of the god (30) Āu-ā (*i.e.*, he of the spacious hand) in the water-house” is thy name.

<sup>1</sup> *I.e.*, the “Governor of Āmenti,” or Osiris.



“Tell me my name,” saith the Ground, “if thou  
“wouldst walk upon me”; “The Nose of heaven  
“which proceedeth from the god Utu, (31) who  
“dwelleth in the Sekhet-Āarru, and who cometh forth  
“with rejoicing therefrom,” is thy name.

THEN SHALL BE RECITED BEFORE THEM THESE  
WORDS :—

“Hail to you, O ye divine beings with beautiful *Kas*,  
“ye divine lords (32) of things, who exist and who live  
“for ever, and [whose] double period of an illimitable  
“number of years is éternity, I have made a way unto  
“you, grant ye my food and sepulchral meals for my  
“mouth, [and grant that] I may speak (33) therewith,  
“and that the goddess Isis [may give me] loaves and  
“cakes in the presence of the great god. I know the  
“great god before whose nostrils ye place (34) celestial  
“food, and his name is Thekem; both when he maketh  
“his way from the eastern horizon of heaven and when  
“he journeyeth into the western horizon of heaven may  
“his journey be (35) my journey, and his going forth  
“my going forth. Let me not be destroyed at the  
“*Mesqet* chamber, and let not the devils gain dominion  
“over my members. I have my cakes (36) in the city  
“of Pe, and I have my ale in the city of Tēpu, and let  
“the offerings [which are given unto you] be given  
“unto me this day. Let my offerings be wheat and  
“barley; let my offerings (37) be *ānti* unguent and  
“linen garments; let my offerings be for life, strength,  
“and health: let my offerings be a coming forth by

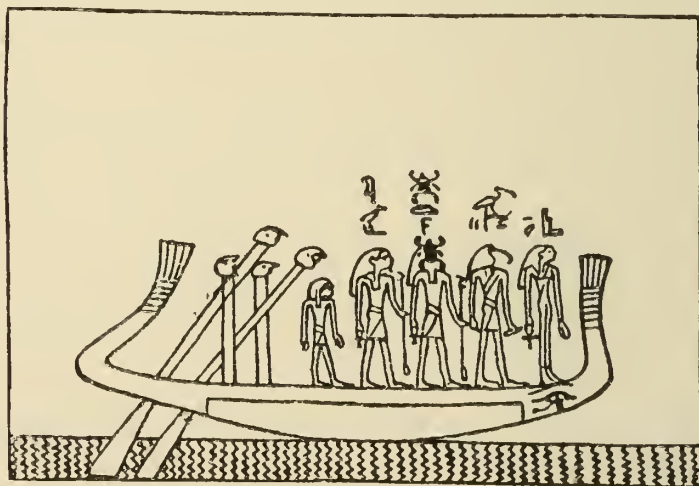


“day in any form whatsoever (38) in which it may  
“please me to appear in Sekhet-Āarru.”

**RUBRIC:** If this chapter be known [by the deceased] he shall come forth into Sekhet-Āarru, (39) and bread, and wine, and cakes shall be given unto him at the altar of the great god, and fields, and an estate [sown] with wheat and barley, which the followers of Horus shall (40) reap for him. And he shall eat of that wheat and barley, and his limbs shall be nourished therewith, and his body shall be like unto the bodies of the gods, and he shall come forth into (41) Sekhet-Āarru in any form whatsoever he pleaseth, and he shall appear therein regularly and continually.

## CHAPTERS C. AND CXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 27 and 28).]



**Vignette:** A boat, wherein stand the deities Isis, Thoth, Kheperā, and Shu, and the deceased sailing on a stream. The vignette in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 37) shows the deceased poling along a boat wherein are Rā and the *Bennu* bird, and in front of the boat stand the emblem of the

East, the god Osiris, and the *Țet*, i.e., the emblem of Osiris and of stability. The four short lines of text written over the boat read:—The overseer of the house of the overseer of the seal, Nu, triumphant, raiseth up the *Țet*, and stablisheth the Buckle, and he saileth with Rā into any place that he pleaseth.

**Text :** (1) THE BOOK OF MAKING PERFECT THE *KHU* AND OF CAUSING HIM TO GO FORTH INTO THE BOAT OF RĀ ALONG WITH THOSE WHO ARE IN HIS FOLLOWING (?). (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“I have brought the divine *Bennu* to the east, and  
 “Osiris to the city of *Țaȥtu*. (3) I have opened the  
 “treasure houses of the god *Hāp*, I have made clean  
 “the roads of the Disk, and I have drawn the god  
 “*Sekeri*<sup>1</sup> along (4) upon his sledge. The mighty and  
 “divine Lady hath made me strong at her hour. I  
 “have praised and glorified the Disk, (5) and I have  
 “united myself unto the divine apes who sing at the  
 “dawn, and I am a divine Being among them. I have  
 “made myself a counterpart of the goddess *Isis*, (6) and  
 “her power (*Khu*) hath made me strong. I have tied  
 “up the rope, I have driven back *Āpep*, I have made  
 “him to walk backwards. (7) Rā hath stretched out to  
 “me both his hands, and his mariners have not repulsed  
 “me; my strength is the strength of the Eye of Rā,  
 “and the strength of the Eye of Rā is my strength.  
 “(8) If the overseer of the house of the overseer of the  
 “seal, Nu, triumphant, be separated [from the boat of

<sup>1</sup> I.e., the god of the *Hennu* boat.

“Rā], then shall he (*i.e.*, Rā) be separated (9) from the “Egg and from the *Ābtu* fish.”

**RUBRIC:** [This chapter] shall be recited over the design which hath been drawn above, and it shall be written upon papyrus (10) which hath not been written upon, with [ink made of] grains of green *ābut* mixed with *ānti* water, and the papyrus shall be placed on the breast (11) of the deceased; it shall not enter in to (*i.e.*, touch) his members. If this be done for any deceased person he shall go forth (12) into the boat of Rā in the course of the day every day, and the god Thoth shall take account of him as he cometh forth from (13) and goeth in the course of the day every day, regularly and continually, [into the boat of Rā] as a perfect *khu*, and he shall set up the *Tet* and shall stablsh the buckle, and shall sail about with Rā into any place he wisheth.

In the Saïte Recension Chapter C. is repeated as CXXIX, and both texts have the same vignette. The rubric of Chapter CXXIX. is, however, fuller than that of Chapter C., and it may conveniently be divided into two parts, the first of which refers to the picture which is ordered to be written upon a piece of new papyrus, and the second to the Chapter itself; the originals of both are to be found in the variant texts of the rubric of the Chapter published by Naville (*op. cit.* Bd. II. p. 236).

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## CHAPTER CI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]



**Vignette:** In the Papyrus of Nu this Chapter has no vignette. In the Saïte Recension the deceased is seen poling along a boat wherein are the god Rā and the *Bennu* bird (see Lepsius, *op. cit.*, Bl. 37).

**Text:** [THE CHAPTER OF PROTECTING THE BOAT OF RĀ.]<sup>1</sup>

“(1) O thou that cleavest the water (2) as thou  
 “comest forth from the stream and dost sit upon thy  
 “place in thy boat, sit thou upon thy place in thy boat  
 “as thou goest forth to thy station of yesterday, and  
 “do thou join the Osiris, the (3) overseer of the house  
 “of the overseer of the seal, Nu, triumphant, the perfect  
 “*Khu*, unto thy mariners, and let thy strength be his  
 “strength. Hail, Rā, in thy name of Rā, (4) if thou  
 “dost pass by the eye of seven cubits, which hath a

<sup>1</sup> This title is taken from the Saïte Recension.



“pupil of three cubits, then verily do thou strengthen  
 “the Osiris Nu, triumphant, the perfect *Khu*, [and let  
 “him be among] thy mariners, and let thy (5) strength  
 “be his strength. Hail, Rā, in thy name of Rā, if  
 “thou dost pass by those who are overturned in death  
 “then verily do thou make the Osiris (6) Nu, trium-  
 “phant, the perfect soul, to stand up upon his feet, and  
 “may thy strength be his strength. Hail, Rā, in thy  
 “name of Rā, (7) if the hidden things of the under-  
 “world are opened unto thee and thou dost gratify (?)  
 “the heart of the cycle of thy gods, then verily do thou  
 “grant joy of heart unto the overseer of the house of  
 “the overseer of the seal, Nu, triumphant, and let thy  
 “strength be his (8) strength. Thy members, O Rā,  
 “are established by (this) Chapter (?).”

**RUBRIC:** [This chapter] shall be recited over a bandlet of  
 the fine linen of kings [upon which] it hath been written with  
*ānti*, which shall be laid upon the neck of the perfect *khu* (9)  
 on the day of the burial. If this amulet be laid upon his neck  
 he shall do everything which he desireth to do even like the  
 gods; and he shall join himself unto the followers (10) of  
 Horus; and he shall be stablished as a star face to face with  
 Septet (Sothis); and his corruptible body shall be as a god  
 along with his kinsfolk for ever; and the goddess (11) Menqet  
 shall make plants to germinate upon his body; and the majesty  
 of the god Thoth lovingly shall make the light to rest upon his  
 corruptible body at will, even as he did for the majesty of the  
 King of the North and of the South, the god Osiris, triumphant.

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## CHAPTER CII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]



**Vignette :** The boat of Rā with the god seated therein and holding a paddle; before him kneels the goddess Isis (?), and behind him the deceased. Sometimes Rā is accompanied by the gods Thoth and Kheperā and sometimes by Anubis alone (see Naville, *op. cit.*, Bd. I. Bl. 114). In the Saïte Recension the deceased is kneeling before Rā at a table of offerings (see Lepsius, *op. cit.*, Bl. 38).

**Text :** (1) THE CHAPTER OF GOING INTO THE BOAT (2) OF RĀ. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“ Hail, thou Great God who art in thy boat, bring  
 “ thou me into thy boat. [I have come forward to thy  
 “ steps], let me be the director (3) of thy journeyings  
 “ and let me be among those who belong to thee and  
 “ who are among the stars which never rest. The  
 “ things which are an abomination unto thee and the  
 “ things which are an abomination unto me I will not  
 “ eat, that which is an abomination unto me, (4) that  
 “ which is an abomination unto me is filth and I will

“not eat thereof; but sepulchral offerings and holy  
“food [will I eat], and I shall not be overthrown  
“thereby. I will not draw nigh unto filth with my  
“hands, and I will not walk (5) thereon with my  
“sandals, because my bread [is made] of white barley,  
“and my ale [is made] of red barley; and behold, the  
“*Sektet* boat and the *Ātet* boat have brought these  
“things (6) and have laid the gifts (?) of the lands  
“upon the altar of the Souls of Ānnu. Hymns of  
“praise be to thee, O Ur-ārit-s, as thou travellest  
“through heaven! Let there be food [for thee], O  
“dweller in the city of Teni,<sup>1</sup> (7) and when the dogs  
“gather together let me not suffer harm. I myself  
“have come, and I have delivered the god from the  
“things which have been inflicted upon him, and from  
“the grievous sickness of the body, (8) of the arm, and  
“of the leg. I have come and I have spit upon the  
“body, I have bound up the arm, and I have made the  
“leg to walk. (9) [I have] entered [the boat] and [I]  
“sail round about by the command of Rā.”

<sup>1</sup> A city near the modern Abydos.

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## CHAPTER CIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



**Vignette :** The goddess Hathor, having a disk and horns upon her head, and a sceptre in her left hand; behind her stands the deceased.

**Text :** (1) THE CHAPTER OF BEING WITH THE GODDESS HATHOR. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I am the pure traveller. Behold, (2) O Àhi, “behold, O Àhi, let me be among those who follow “the goddess Hathor.”



## CHAPTER CIV.

[From the Papyrus of Nebseni (Brit. Mus. No, 9900, sheet 8).]



**Vignette:** Two “great gods” seated on thrones facing each other: on the ground between them sits the deceased. In the Saïte Recension the deceased is seated on a low pedestal before three gods (see Lepsius, *op. cit.*, Bl. 38).

**Text:** (1) THE CHAPTER OF SITTING AMONG THE GREAT GODS. . . . . Behold Nebseni, (4) who saith:—

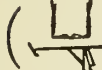
“I sit among the great gods, and I have made a way  
 “for myself (5) through the house of the *Seheptet* boat;  
 “and behold, the mantis<sup>1</sup> hath brought me to see the  
 “great gods (6) who dwell in the underworld, and I  
 “shall be triumphant before them, for I am pure.”

<sup>1</sup> *Bebait* or *Abait*, *i.e.*, the “praying mantis,” or *Mantis religiosa*; see the note to Chapter LXXVI.

## CHAPTER CV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]



**Vignette:** The deceased standing before a *ka* on a pedestal (); with his right hand he pours out a libation, and with his left he makes an offering of incense. In the Papyrus of Nebseni we have the deceased and his wife seated at a table of offerings, and their son pours out a libation and burns incense before them.

**Text:** (1) THE CHAPTER OF MAKING OFFERINGS TO THE KĀ IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Homage to thee, O my *ka*, who art my period of  
 “life! <sup>1</sup> Grant thou that I may come before thee, and  
 “let me rise up [like the Sun], and let me be strong,  
 “and let me have my soul, (3) and let me gain the  
 “mastery [over mine enemies]. For I have brought to  
 “thee an offering of incense, and I have made myself

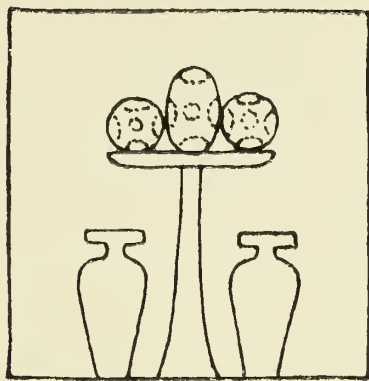
<sup>1</sup> Or, “contemporary.”

“pure therewith, and I will purify that which issueth  
“from thee therewith. (4) The evil things which I  
“have spoken, and the hateful transgressions which I  
“have committed lay thou not upon me, for I [have]  
“the mother-of-emerald amulet, which (5) belongeth  
“unto the neck of Rā, and which hath been placed  
“[there] by those who dwell in the double horizon (*i.e.*,  
“the eastern and western parts of the sky). Their  
“vigour is my vigour, their vigour is my vigour; my  
“*ka* is like unto their *kas*, and the celestial food of my  
“*ka* is like unto the celestial food of their *kas*. (6) O  
“thou who liftest up the Scales and who exaltest right  
“and truth to the nostrils of Rā this day, let not my  
“head fall away from me. (7) For, behold, am I not  
“the eye which looketh upon thee? And am I not the  
“ear which hearkeneth unto [thee]? For, behold, am  
“I not the bull of those who have fallen down in  
“death? And have not sepulchral meals [been made]  
“for me? (8) And are not those who live in the  
“heights,” or according to another reading, “those  
“who are chiefs of Nut, for me? [Grant thou that]  
“I may go forward by thee, for I, even I, am pure,  
“and [I have] made Osiris to triumph over his  
“enemies.”

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## CHAPTER CVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



**Vignette:** A table of offerings. In the Saïte Recension the deceased is making offerings to the god Ptaḥ (see Lepsius, *op. cit.*, Bl. 38).

**Text:** (1) THE CHAPTER OF GIVING SEPULCHRAL MEALS UNTO THE OSIRIS NU, TRIUMPHANT, IN HET-PTAḤ-KA (*i.e.*, MEMPHIS) IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“Hail, Great God, thou lord of heavenly food ! Hail,  
 “Great God, thou prince of the celestial habitations  
 “which supply bread for the god Ptaḥ ! [Hail, Mighty  
 “One who dwellest in the Great House!] Grant ye  
 “unto me bread, grant ye (3) unto me ale, and let me  
 “cleanse myself by means of the haunch and by the  
 “offerings of cakes. Hail, thou divine boat of Sekhet-  
 “Āarru, let these cakes be brought to me (4) by thy  
 “stream, even as thy divine father, the mighty one,  
 “passed thereon in the divine bark.”



## CHAPTER CVII.

There is no equivalent for this Chapter in the papyri containing the Theban Recension. In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 39) this Chapter is called the "CHAPTER OF GOING INTO AND OF COMING OUT FROM THE GATE OF THE GODS OF THE WEST, OF BEING AMONG THE FOLLOWERS OF RĀ, AND OF KNOWING THE

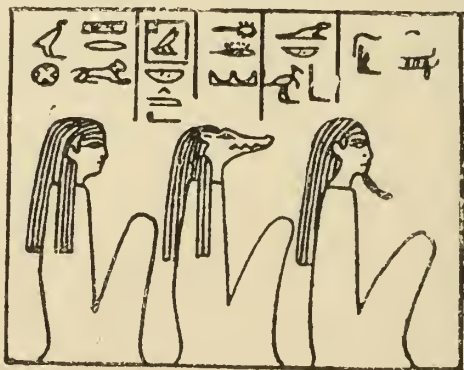


SOULS OF THE WEST," and the vignette represents the deceased standing, with both hands raised in adoration, before Rā, Sebek, Hathor, and a serpent, who rest on the slope of a mountain. The text is

actually the first line and a half of Chapter CIX. which is entitled the "CHAPTER OF KNOWING THE SOULS OF THE EAST."

## CHAPTER CVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



**Vignette :** The deities Temu, Sebek, lord of Bakhau, and Hathor, lady of Māsheru, seated.

**Text:** (1) THE CHAPTER OF KNOWING (2) THE SOULS OF THE WEST. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“Now the Mountain of Bakhau,<sup>1</sup> whereupon this  
 “heaven supports itself, (3) is situated in the eastern  
 “part of heaven, and it hath dimensions of three hundred *khet* (*i.e.*, 30,000 cubits)<sup>2</sup> in length, and one  
 “hundred and fifty *khet* (*i.e.*, 15,000 cubits) in breadth;  
 “Sebek, the lord of Bakhau, (4) [dwelleth] to the east  
 “of the Mountain, and his temple is on the earth there.  
 “There is a serpent on the brow of that Mountain, and  
 “he measureth thirty cubits in length; the first eight  
 “cubits of his length are [covered] with (5) flints and  
 “with shining metal plates. The Osiris Nu, triumphant,  
 “knoweth the name of this serpent which [dwelleth]  
 “on his hill, ‘Dweller in his fire’ (6) is his name.  
 “Now after Rā hath stood still he inclineth his eyes  
 “towards him and a stoppage of the boat [of Rā] taketh  
 “place, and a mighty (7) sleep cometh upon him that is  
 “in the boat, and he gulpeth down seven cubits of the  
 “great waters. Thereby he maketh Suti to depart,  
 “having the harpoon of iron (8) in him, and thereby  
 “he is caused to throw up everything which he hath  
 “eaten, and thereby is Set put into his place of restraint. And then [I] recite before him the enchant-

<sup>1</sup> *I.e.*, the mountain of the sunrise.

<sup>2</sup> The Papyrus of Nebseni reads:—“It is a cubit of seven and a half spans (*i.e.*, the width of 30 fingers) of the balance of the earth in its length, and 300 cubits in width, 200.”

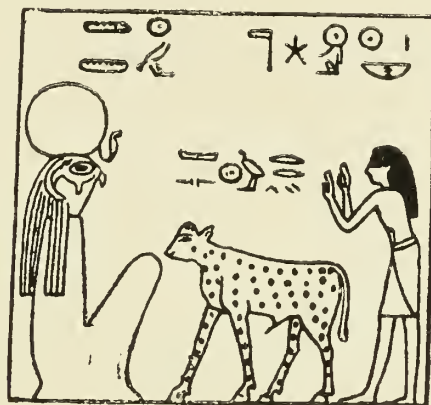
“ment, saying, (9) Get thee back to the sky, for that  
“which is in my hand is ready. I stand up in thy  
“place of restraint, the boat advanceth taking heed to  
“the way; (10) thy head is covered up while I sail on  
“and turn back [thy steps]. I am the Man who  
“covereth thy head and who poureth cold water upon  
“thy palm, I have strength and (11) I am strong, I  
“am the divine one who is mighty in enchantments,  
“namely, the son of Nut, and my splendour hath,  
“therefore, been delivered unto me. Who, then, is  
“this venerable *Khu* (12) who advanceth walking upon  
“his belly and upon his tail and upon the joints of his  
“back? Verily it is I myself who do walk over thee,  
“and thy strength is in my power. I am he who (13)  
“lifteth up strength, and I have come, and I have  
“become master of the serpents of Rā when he setteth  
“in my sight at eventide. (14) I go round about  
“heaven, but thou art fettered with fetters, which  
“thing was ordained for thee formerly when Rā set  
“in life in his horizon. I, even I, know (15) how to  
“guide the matters whereby the serpent *Āpep* is driven  
“back, and I know the divine Souls of the West, that  
“is to say, Tem, and Sebek, the lord of Bakhau, (16)  
“and Hathor, the lady of the evening.”

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## CHAPTER CIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



**Vignette:** The god Heru-khuti (Harmachis) seated; before him is a spotted calf, behind which stands the deceased with both hands raised in adoration of the god; above is the Morning Star. Elsewhere the deceased is seen standing, with both hands raised in adoration, before three seated ibis-headed deities (see Naville, *op. cit.*, Bd. I. Bl. 120). In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 39) the vignette is quite different. The god Rā-Harmachis, hawk-headed and wearing a disk which is encircled by a serpent, is seated in a boat; above the disk is the emblem of air, and he holds on his knees the emblem of life. Before him in the boat is a calf, above which is a star, and behind him stands the deceased. The boat is about to sail between two sycamore trees, in front of which stands the deceased, with both hands raised in adoration.

**Text:** (1) THE CHAPTER OF KNOWING THE SOULS OF THE EAST. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“I, even I, know the eastern gate of heaven—now  
“its southern part is at the Lake of Kharu (3) and its



“northern part is at the canal of the geese—whereout  
 “Rā cometh with winds which make him to advance.  
 “I am he who is concerned with the tackle (?) (4)  
 “[which is] in the divine bark, I am the sailor who  
 “ceaseth not in the boat of Rā. I, even I, know the  
 “two Sycamores (5) of turquoise between which Rā  
 “showeth himself when he strideth forward over the  
 “supports of Shu<sup>1</sup> towards the gate (6) of the lord of  
 “the East through which Rā cometh forth. I, even I,  
 “know the Sekhet-Āarru of (7) Rā, the walls of which  
 “are of iron. The height of the wheat therein is five  
 “cubits, of the ears thereof two cubits, and of the  
 “stalks thereof three cubits. (8) The barley therein  
 “is [in height] seven cubits, the ears thereof are three  
 “cubits, and the stalks thereof are four cubits. And  
 “behold, the *Khus*, each one of whom therein is nine  
 “cubits in height, (9) reap it near the divine Souls of  
 “the East. I, even I, know the divine Souls of the  
 “East, that is to say, Heru-khuti (Harmachis), and the  
 “calf of the goddess Kherā, and (10) the Morning Star<sup>2</sup>  
 “[daily. A divine city hath been built for me, I know  
 “it, and I know the name thereof; ‘Sekhet-Āarru’ is  
 “its name].”<sup>3</sup>

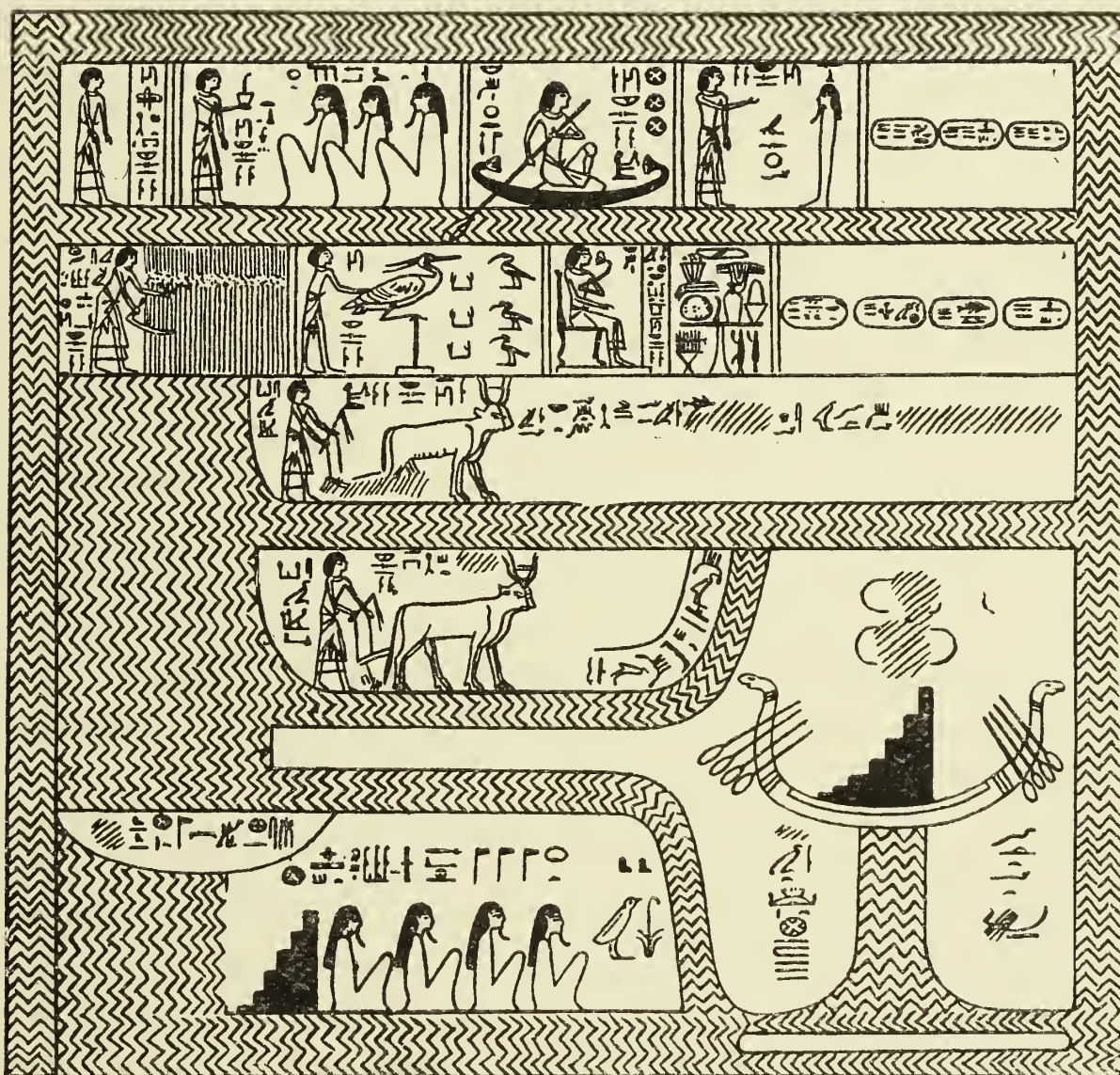
<sup>1</sup> *I.e.*, the four pillars at the South, North, West, and East of heaven upon which the heavens were believed to rest.

<sup>2</sup> In the Saïte Recension this Chapter is about twice as long as it is in the Theban Recension.

<sup>3</sup> The words in brackets are from the Papyrus of Nebseni.

## CHAPTER CX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 17).]



Sekhet-hetepet (Papyrus of Nebseni).

**Vignette :** The Sekhet-hetepet or “Fields of peace,” commonly called the “Elysian Fields,” surrounded and intersected by streams. The divisions contain the following:—(a) Nebseni, the scribe and artist of the Temple of Ptah, with his arms hanging by his sides, entering the Elysian Fields. (b) The scribe Nebseni making an offering of incense to the “great



company of the gods.” (c) Nebseni seated in a boat paddling ; above the boat are three symbols for “city.” (d) The deceased addressing a bearded, mummied figure. (e) Three Pools or Lakes called Urti,<sup>1</sup> Hetep,<sup>2</sup> and Qetqet respectively. (f) Nebseni reaping in Sekhet-hetepet. (g) Nebseni grasping the *Bennu* bird which is perched upon a stand ; in front are three *kas* and three *khus*. (h) Nebseni seated and smelling a flower, the text reads : “Thousands of all good and pure things things to the *ka* of Nebseni.” (i) A table of offerings. (j) Four Pools or Lakes called Neb-taui, Uakha, Kha (?), and Hetep. (k) Nebseni ploughing with oxen by the side of a stream which is one thousand [measures] in length, and the width of which cannot be said ; in it there are neither fish nor worms. (l) Nebseni ploughing with oxen on an island “the length of which is the length of heaven.” (m) A division shaped like a bowl in which is inscribed : “The birth-place of the god of the city, Qenqen[et nebt].” (n) An island whereon are four gods and a flight of steps ; the legend reads : “The great company of the gods who are in Sekhet-hetep.” (o) The boat Tchetetfet with eight oars, four at the bows and four at the stern, floating at the end of a canal ; in it is a flight of steps. The place where it lies is called the “Domain of Neth.” (p) Two Pools, the names of which are illegible.

In the Papyrus of Nebseni are two scenes, one on each side of “Sekhet-hetepet,” or the Elysian Fields. In the first (A) Nebseni stands, with both hands raised, and adores the company of the gods who dwell in Sekhet-hetep, saying : “Homage “to you, O ye lords of food, I have come in peace to your Field “to receive heavenly food. Grant ye that I may come to the “Great God daily, and grant that I may attain to the offerings, “that is to say, to the cakes, and ale, and oxen, and ducks, and “bread, which are offered unto his *ka*.” The three short lines of hieroglyphics (B) in front of Nebseni read :—“Nebseni, the “lord of reverence, the scribe and artist in the temples of the “South and of the North, ascribeth praise to the company of

<sup>1</sup> Var. Hemat.<sup>2</sup> Var. Hast.

“the gods and adoreth the great god.” In the second scene Nebseni is standing upright and a youth is pouring a libation over him; at the same time another youth is bringing to him an offering of raiment. The text above him (*C*) reads:—“May the god Osiris and all the company of the gods who dwell in Sekhet-hetep grant offerings of cakes, and ale, and oxen, and ducks, and bread, and all good things, and linen garments, and incense each day, and an offering on the altar each day, and the receiving of cakes of various kinds, and milk, and wine, and heavenly food, and the following of the god at his coming forth during his festivals of Re-stau along with the favoured ones of the great god, to the *ka* of the scribe Neb-seni,” etc.

The vignette in the Papyrus of Ani (sheet 35) has some interesting variants, and may be thus described:—

(1) Ani making an offering before a hare-headed god, a snake-headed god, and a bull-headed god; behind him stands Thoth, holding his reed and palette. Ani paddling a boat, Ani addressing a hawk, before which are a table of offerings, a beatified being, three Lakes, and the legend “Being at peace in the Field [of Peace], and having air for the nostrils.”

(2) Ani reaping corn, Ani driving the oxen which tread out the corn; Ani addressing (or adoring) a *Bennu* bird perched on a stand; Ani seated holding the *kherp* sceptre; a heap of red and a heap of white corn; three *kas* and three *khus*, which are perhaps to be read, “the food of the *khus*”; and three Lakes.

(3) Ani ploughing a field near a stream which contains neither fish nor serpents.

(4) The birthplace of the god of the city; an island on which is a flight of steps; a region called the place of the *khus* who are seven cubits high, the wheat is three cubits high and it is the *sāhu* who have become perfect who reap it; the region Åshet, the god who dwelleth therein being Unnefer, a boat with eight oars, lying at the end of a canal; and a boat floating on a canal. The name of the first boat “Behututcheser,” and the name of the second, “Tchefau.”





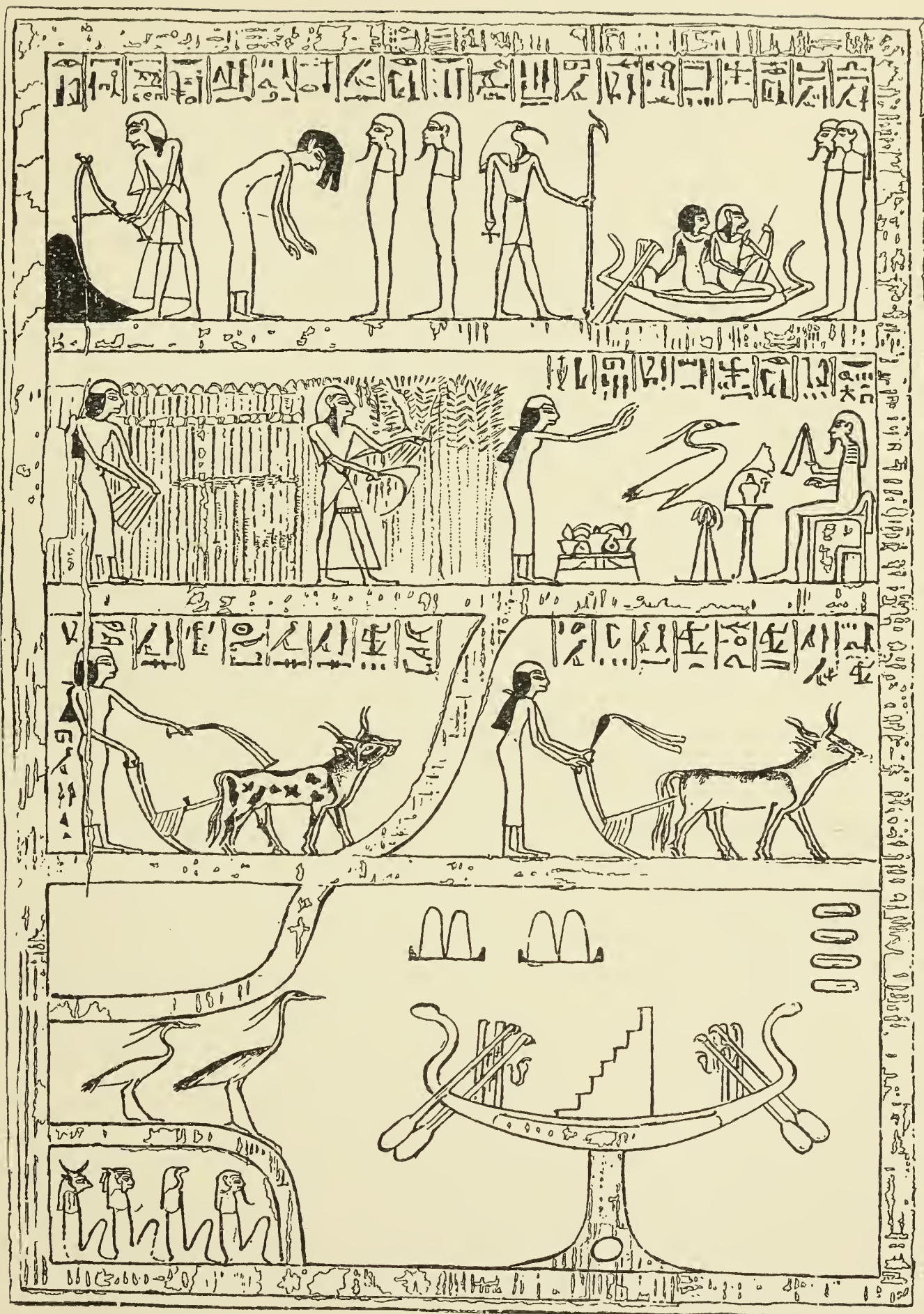
The vignette in the Papyrus of Ânhai (sheet 6) has some further interesting variants, and may be thus described:—

(1) Ânhai seated in a boat with her husband, who is rowing it towards two gods who probably represent her father and mother; the handles of the oars terminate in heads of hawks. Behind them stands the god Thoth, ibis-headed, who holds the symbol of life in his right hand, and a sceptre in his left; he is called the “lord of divine words” . To the left is the lady Ânhai, with her hair falling over her face, bowing before two divine beings; one of these is “her mother Neferitu,” , and the other is probably her father. Hence we may assume that the Egyptians expected to meet and to know their relatives in the world beyond the grave. Behind Ânhai is a male figure digging in a mound of earth; he is probably her husband. (2) The lady Ânhai, standing by the side of a table of offerings, with her hands raised in adoration before a seated god, who is here the representative of “the gods, the lords of the Tuat”; before him, on a table, are a libation vase and a lotus, and between the god and Ânhai stands the *bennu* bird on his accustomed perch. In the field close by are growing two kinds of cereals, i.e., red barley and wheat; Ânhai’s husband is reaping the wheat, and Ânhai herself follows behind with what is, apparently, a rush basket or bag. (3) A field intersected by a portion of a stream, on each side of which Ânhai is seen ploughing with a yoke of oxen. In the text above the deceased says, “May I come therein, and “may my soul follow after me [and obtain] divine food. May “I plough therein and reap therein, even I, the singer of Amen, “Ânhai, triumphant.” (4) A field wherein are four lakes, the names of which are not given, two granaries, and two small islands. The upper island is the “birthplace of the god of the city,” and the lower the abode of the company of the gods who are here represented by four of their number. On the bank of one canal stand two *bennu* birds, and at the end of an arm of the river is moored a boat wherein is a flight of steps; the boat is provided with four oars, two being placed at the bow and two at the stern.



**Text :** (1) HERE BEGIN THE CHAPTERS OF SEKHET-  
 HETEPET, AND THE CHAPTERS OF COMING FORTH BY  
 DAY ; OF GOING INTO AND OF COMING OUT FROM THE  
 UNDERWORLD ; OF COMING TO SEKHET-ĀARU ; OF  
 BEING IN SEKHET-(2)HETEPET, THE MIGHTY CITY, THE  
 LADY OF WINDS ; OF HAVING POWER THERE ; OF BE-  
 COMING A *KHU* THERE ; OF PLOUGHING THERE ; OF  
 REAPING THERE ; OF EATING THERE ; OF DRINKING  
 THERE ; OF MAKING LOVE (3) THERE ; AND OF DOING  
 EVERYTHING EVEN AS A MAN DOETH UPON EARTH.  
 Behold the scribe and artist of the Temple of Ptah,  
 Nebseni, who (4) saith :—

“Set hath taken possession of Horus, who looked  
 “with the two eyes upon the building (?) round Sekhet-  
 “hetep, but I have unfettered Horus [and taken him  
 “from] Set, and Set hath opened the ways of the two  
 “eyes [which are] in heaven. (5) Set hath cast (?) his  
 “moisture to the winds upon the soul [who hath] his  
 “day (*or* his eye) and who dwelleth in the city of Mert,  
 “and he hath delivered the interior of the body of Horus  
 “from the Ākeru gods. Behold me (6) now, for I  
 “make this mighty boat to travel over the Lake of  
 “Hetep, and I brought it away with might from the  
 “palace of Shu ; the domain of his stars groweth young  
 “and reneweth its former strength. I have brought the  
 “boat (7) into the lakes thereof so that I may come  
 “forth into the cities thereof, and I have sailed into  
 “their divine city Hetep. And behold, it is because I,  
 “even I, am at peace with his seasons, and with his



Sekhet-hetepet (Papyrus of Anhai).

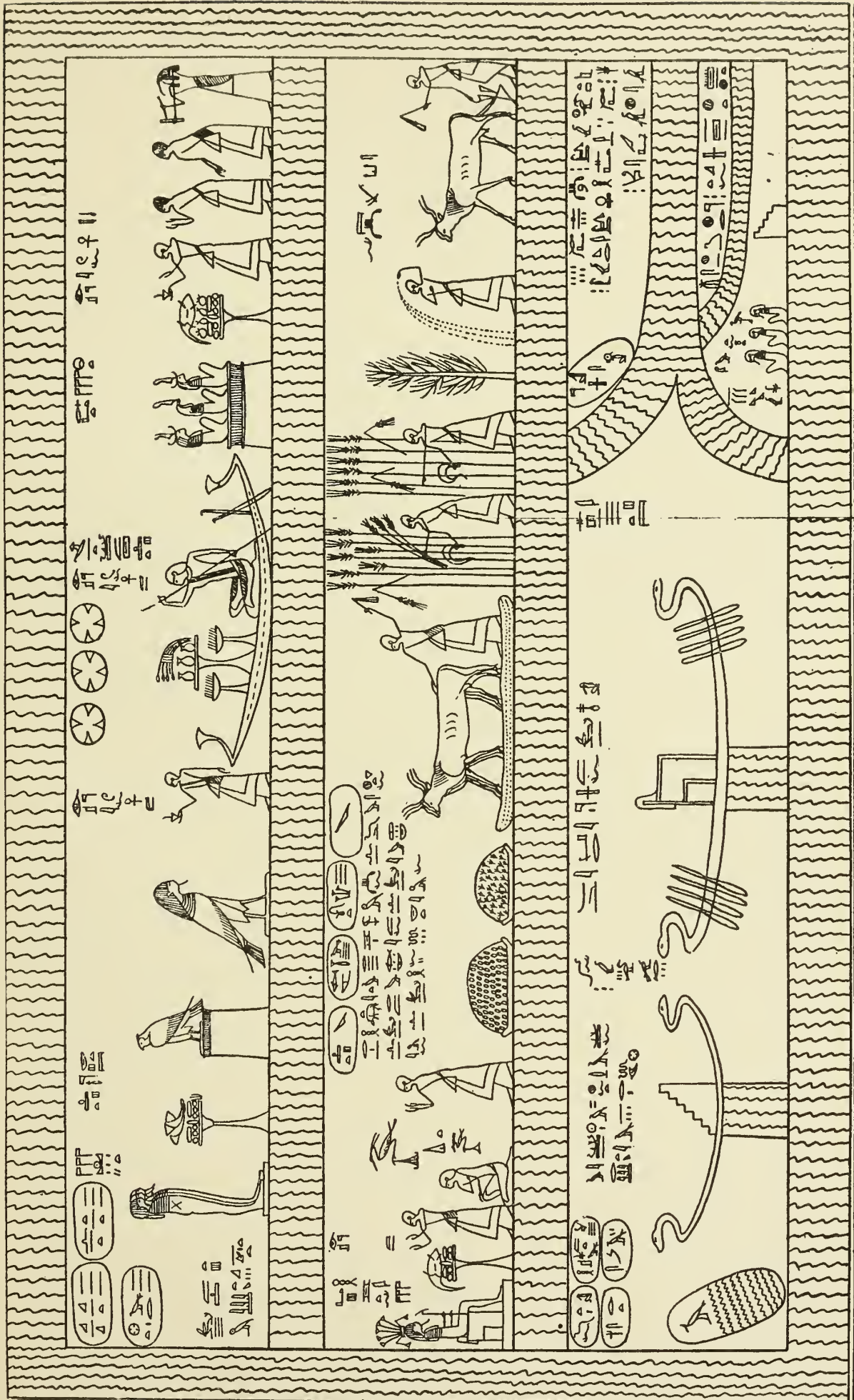




“guidance, and with his territory, and with the com-  
“pany of the gods who (8) are his firstborn. He maketh  
“the two divine fighters (*i.e.*, Horus and Set) to be at  
“peace with those who watch over the living ones whom  
“he hath created in fair form, and he bringeth peace  
“[with him]; he maketh the two divine fighters to be  
“at peace with those who watch over (9) them. He  
“cutteth off the hair from the divine fighters, he driveth  
“away storm from the helpless, and he keepeth away  
“harm from the *Khus*. (10) Let me gain dominion  
“within that Field, for I know it, and I have sailed  
“among its lakes so that I might come into its cities.  
“My mouth is strong; and I am equipped [with  
“weapons to use] against the *Khus*; let them not  
“have dominion over me. (11) Let me be rewarded  
“with thy fields, O thou god H̄etep; that which is thy  
“wish shalt thou do, O lord of the winds. May I  
“become a *khu* therein, may I eat therein, may I drink  
“therein, (12) may I plough therein, may I reap therein,  
“may I fight therein, may I make love therein, may my  
“words be mighty therein, may I never be in a state of  
“servitude therein, (13) but may I be in authority  
“therein. Thou hast made strong (?) the mouth and  
“the throat (?) of the god H̄etep; Qetetbu is its (?)  
“name. He is stablished upon the watery supports (?)  
“of the god Shu, and is linked unto the pleasant things  
“of Rā. (14) He is the divider of years, he is hidden  
“of mouth, his mouth is silent, that which he uttereth  
“is secret, he fulfilleth eternity and taketh possession of

“ everlastingness of existence as Hetep, the lord Hetep.  
“ The god Horus (15) maketh himself to be strong like  
“ unto the Hawk which is one thousand cubits in length  
“ and two thousand [cubits in width] in life; he hath  
“ equipments with him, and he journeyeth on and  
“ cometh where the seat of his (16) heart wisheth in  
“ the Pools thereof and in the cities thereof. He was  
“ begotten in the birth-chamber of the god of the city,  
“ he hath offerings [made unto him] of the food of the  
“ god of the city, he performeth that which it is meet  
“ to do therein, and the union thereof, in the matter of  
“ everything of the birth-chamber (17) of the divine  
“ city. When [he] setteth in life like crystal he per-  
“ formeth everything therein, and these things are like  
“ unto the things which are done in the Lake of double  
“ Fire, wherein there is none that rejoiceth, and wherein  
“ are all manner of (18) evil things. The god Hetep  
“ goeth in, and cometh out, and goeth backwards [in]  
“ that Field which gathered together all manner of  
“ things for the birth-chamber of the god of the city.  
“ When he setteth in life like (19) crystal he performeth  
“ all manner of things therein which are like unto the  
“ things which are done in the Lake of double Fire,  
“ wherein there is none that rejoiceth, and wherein are  
“ no evil things whatsoever. [Let me] live with the  
“ god Hetep, (20) clothed and not despoiled by the lords  
“ of the north (?), and may the lords of divine things  
“ bring food unto me; may he make me to go forward  
“ and may I come forth, and may he bring my power to

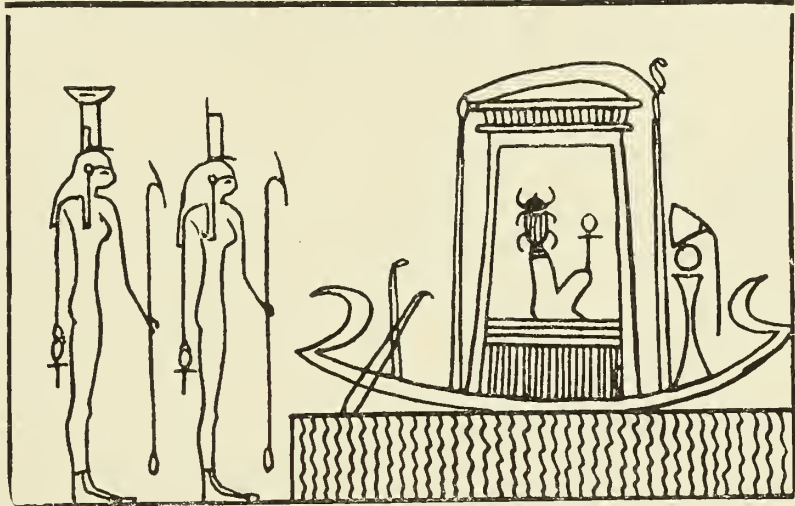




Sekhet-hetepet. (From the Turin Papyrus—Ptolemaic Period.)



“me (21) there, and may I receive it, and may my  
 “equipment be from the god H̄etep. May I gain the  
 “mastery over the great and mighty word which is in  
 “my body in this my place, and by it I will (22)  
 “remember and I will forget. Let me go forward  
 “on my journey,  
 “and let me  
 “plough. I am  
 “at peace in the  
 “divine city,<sup>1</sup>  
 “and I know the  
 “waters, cities,  
 “(23) nomes, and  
 “lakes which are  
 “in Sekhet - he -



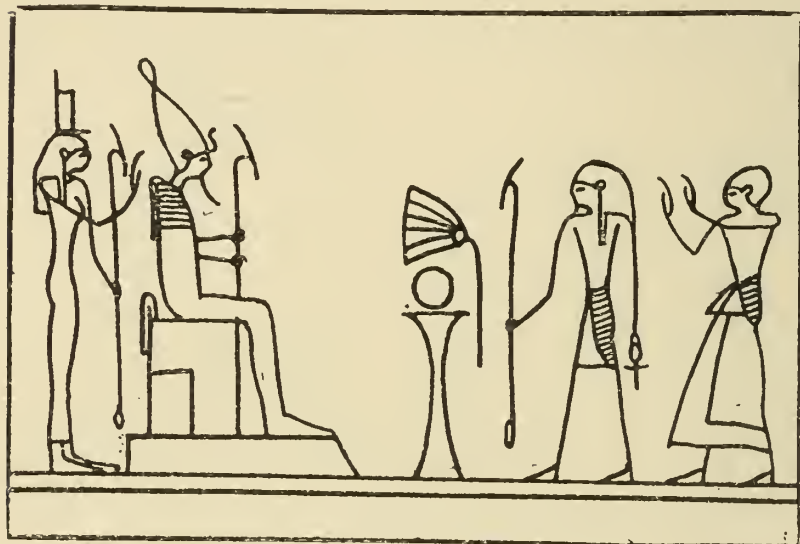
Kheperā in his boat, by which stand Isis and Nephthys (Turin Papyrus).

“tep. I exist therein, I am strong therein, I become a  
 “*khu* therein, I eat therein, I sow (24) seed therein, I  
 “reap the harvest therein, I plough therein, I make  
 “love therein, I am at peace with the god H̄etep  
 “therein. Behold (25) I scatter seed therein, I sail  
 “about among its Lakes and I come forward to the  
 “cities thereof, O divine H̄etep. Behold, my mouth is  
 “equipped with my horns [for teeth], grant me an over-  
 “flowing supply of the food whereon the *kas* and *khus*  
 “(26) [live]. I have passed the judgment of Shu upon  
 “him that knoweth him, so that I may go forth to the  
 “cities thereof, and may sail about among its lakes and  
 “may walk about in Sekhet-h̄etep ; (27) and behold, Rā

<sup>1</sup> Or, “I am at peace with the god of the city.”



“is in heaven, and behold, the god Hetep is its double  
 “offering. I have come onward to its land, I have put  
 “on my girdle (?), I have come forth so that the gifts  
 “which are about to be given unto me may be (28)  
 “given, I have made gladness for myself. I have laid



Deceased adoring Osiris (Turin Papyrus).

“hold upon my  
 “strength which  
 “the god Hetep  
 “hath greatly in-  
 “creased for me.  
 “O Unen-em-  
 “hetep,<sup>1</sup> I have  
 “entered into  
 “thee and my  
 “soul (29) fol-

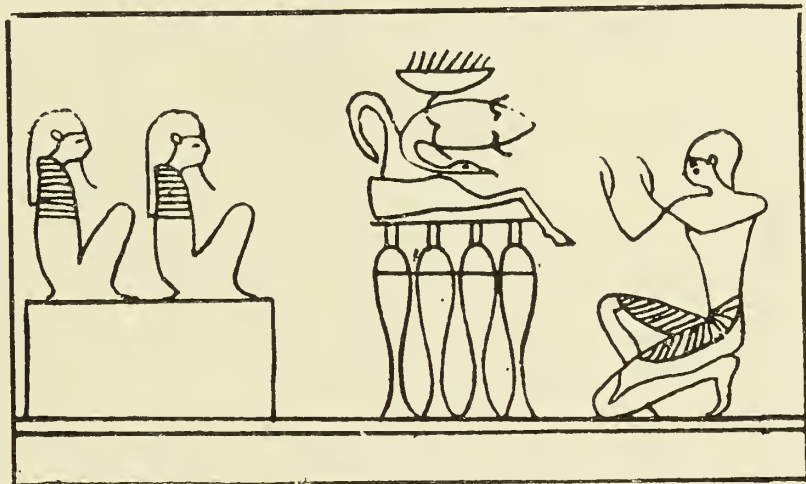
“loweth after me, and my divine food is upon both my  
 “hands, O Lady of the two lands,<sup>2</sup> who stablishest my  
 “word whereby I remember and forget; (30) I would  
 “live without injury, without any injury [being done]  
 “unto me, O grant to me, O do thou grant to me, joy  
 “of heart. Make thou me to be at peace, bind thou up  
 “my sinews and muscles, and make me to receive the  
 “(31) air. O Un[en]em-hetep, thou Lady of the  
 “winds, I have entered into thee and I have opened  
 “(*i.e.*, shown) my head. Rā falleth asleep, but I am  
 “awake, and there is the goddess Hast at the gate of

<sup>1</sup> *I.e.*, “Existence in Peace,” the name of the first large section of the Elysian Fields.

<sup>2</sup> The name of a Pool in the second section of the Elysian Fields.

“heaven (32) by night. Obstacles have been set before  
 “me, but I have gathered together what he hath  
 “emitted. I am in my city. O Nut-urt,<sup>1</sup> I have  
 “entered into thee, and I have counted my harvest,  
 “(33) and I go forward to Uakh.<sup>2</sup> I am the Bull en-  
 “veloped in tur-

“quoise, the lord  
 “of the Field of  
 “the Bull, the  
 “lord of the di-  
 “vine speech of  
 “the goddess  
 “Septet (Sothis)



Deceased adoring two of the children of Horus  
 (Turin Papyrus).

“(34) at her  
 “hours. O Uakh,

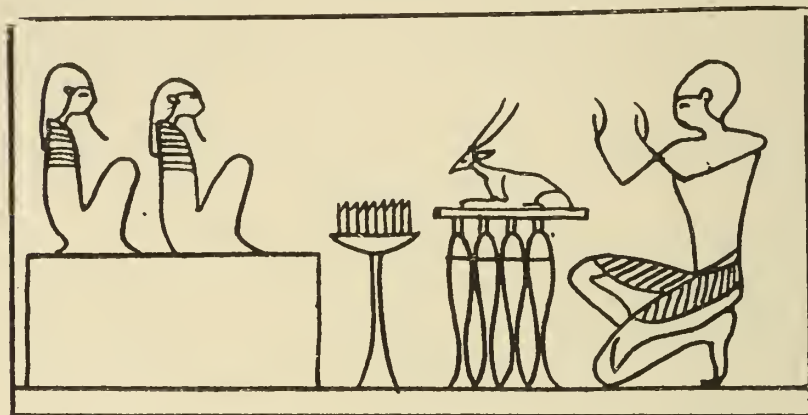
“I have entered into thee, I have eaten my bread, I  
 “have gotten the mastery over choice pieces of the flesh  
 “of oxen and of feathered fowl, and the birds of Shu  
 “have been given unto (35) me; I follow after the  
 “gods and [I come after] the divine *kas*. O Tchefet,<sup>3</sup>  
 “I have entered into thee. I array myself in apparel  
 “(36), and I gird myself with the *sa* garment of Rā;  
 “now, behold, [he is] in heaven, and those who dwell  
 “therein follow Rā, and [I] follow Rā in heaven. O  
 “Unen-em-(37)hetep, lord of the two lands, I have  
 “entered into thee, and I have plunged into the lakes

<sup>1</sup> The name of a Pool in the first section of the Elysian Fields.

<sup>2</sup> The name of a Pool in the second section of the Elysian Fields.

<sup>3</sup> The name of a district in the third section of the Elysian Fields.

“of Tchesert; behold me, for all filth hath departed  
 “from me. The Great God (38) groweth therein, and  
 “behold, I have found [food therein]; I have snared



Deceased adoring two of the children of Horus  
 (Turin Papyrus).

“feathered fowl  
 “and I feed upon  
 “the finest [of  
 “them]. O Qen-  
 “gentet,<sup>1</sup> (39) I  
 “have entered  
 “into thee, and  
 “I have seen  
 “the Osiris [my

“father], and I have gazed upon my mother, and I  
 “have made love. I have caught the worms and  
 “serpents, and I am delivered. (40) And I know the  
 “name of the god who is opposite to the goddess  
 “Tchesert, and who hath straight hair and is equipped  
 “with two horns; he reapeth, and I both plough (41)  
 “and reap. O Hast, I have entered into thee, I have  
 “driven back those who would come to the turquoise  
 “[sky], and I have followed the winds of the company  
 “of the gods. The Great God hath given my head  
 “(42) unto me, and he who hath bound on me my head  
 “is the Mighty one who hath turquoise (?) eyes, namely,  
 “Ari-en-âb-f (*i.e.*, he doeth as he pleaseth). O Usert,<sup>2</sup>  
 “I have come into thee at the head of the house wherein  
 “(43) divine food is brought for me. O Smam,<sup>2</sup> I have

<sup>1</sup> The name of a Pool in the first section of the Elysian Fields.

<sup>2</sup> The name of a Pool in the third section of the Elysian Fields.



“come into thee. My heart watcheth, my head is  
“equipped with the white crown, I am led into  
“celestial regions, and I make to flourish (44) terres-  
“trial objects, and there is joy of heart for the Bull,  
“and for celestial beings, and for the company of the  
“gods. I am the god who is the Bull, the lord of the  
“gods, as he goeth forth from the turquoise [sky]. O  
“divine nome of wheat and barley, (45) I have come  
“into thee, I have come forward to thee, and I have  
“taken up that which followeth me, namely, the best of  
“the libations of the company of the gods. I have tied  
“up my boat in the celestial lakes, (46) I have lifted  
“up the post at which to anchor, I have recited the  
“prescribed words with my voice, and I have ascribed  
“praises unto the gods who dwell in Sekhet-hetep.”

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## CHAPTER CXI.

In the Theban Recension this Chapter has not as yet been found. In the Saïte Recension it is called “The Chapter of knowing the Souls of Pe,” but an examination of the text shows that it is identical with that of Chapter CVIII.; it has no vignette.

## CHAPTER CXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]



**Vignette :** The gods Horus (hawk-headed), Mesthā, and Hāpi, seated.

**Text :** (1) ANOTHER CHAPTER OF KNOWING THE SOULS OF PE. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“[Hail,] Khaṭ, who dwellest in Khaṭ, in Ānpet,<sup>1</sup> and  
 “in the nome of Khaṭ! [Hail,] ye goddesses of the  
 “chase (2) who dwell in the city of Pe, ye celestial  
 “lands (?), ye stars, and ye divine beings, who give  
 “cakes and ale (?), do ye know (3) for what reason the  
 “city of Pe hath been given unto Horus? I, even I,  
 “know, though ye know it not. Behold, Rā gave the  
 “city unto him in return for (4) the injury in his eye,  
 “for which cause Rā said to Horus, ‘Let me see what  
 “is coming to pass in thine eye,’ and forthwith he  
 “looked thereat. Then Rā said (5) to Horus, ‘Look

<sup>1</sup> A name of the city of Mendes, the metropolis of the sixteenth nome of Lower Egypt.

“at that black pig,’ and he looked, and straightway an  
 “injury was done unto his eye, [namely,] (6) a mighty  
 “storm [took place]. Then said Horus unto Rā,  
 “‘Verily, my eye seems as if it were an eye upon  
 “which Suti had inflicted a blow’; [and thus saying]  
 “he ate (7) his heart.<sup>1</sup> Then said Rā to those gods,  
 “‘Place ye him in his chamber, and he shall do well.’  
 “Now the black pig was Suti who had transformed  
 “himself into a (8) black pig, and he it was who had  
 “aimed the blow of fire which was in the eye of Horus.  
 “Then said Rā unto those gods, ‘The pig is an  
 “abominable thing unto Horus; (9) O but he shall  
 “do well although the pig is an abomination unto him.’  
 “Then the company of the gods, who were among the  
 “divine followers of Horus when he existed in the form of  
 “his own child, said, (10) ‘Let sacrifices be made [to  
 “the gods] of his bulls, and of his goats, and of his pigs.  
 “Now the father of Mesthi, Hāpi, Tuamāutef, (11) and  
 “Qebhsennuf is Horus, and their mother is Isis. Then  
 “said Horus to Rā, ‘Give me two divine brethren in  
 “the city of Pe and two divine brethren in the city of  
 “Nekhen, (12) who [have sprung] from my body and  
 “who shall be with me in the guise of everlasting  
 “judges, then shall the earth blossom and thunder-  
 “clouds and rain be blotted out.’ And the name of  
 “Horus became ‘Her-uatch-f’ (*i.e.*, Prince of his emerald  
 “stone). I, even I, (13) know the Souls of Pe, namely,  
 “Horus, Mesthi, and Hāpi.”

<sup>1</sup> *I.e.*, he lost his temper and raged.



## CHAPTER CXIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]



**Vignette :** The gods Horus, Tuamāutef and Qebhsennuf.

**Text :** (1) THE CHAPTER OF KNOWING THE SOULS OF NEKHEN. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

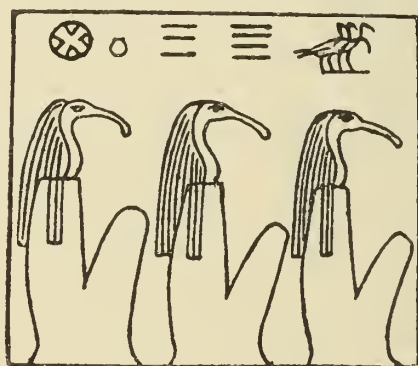
“I know the hidden things of the city of Nekhen,  
 “that is to say, the things which the mother of Horus  
 “did for him, and how she [made her voice to go forth]  
 “over the waters, saying, ‘Speak ye unto me concern-  
 “ing the judgment which is upon me, [and show me]  
 “the path behind you, and let me discover [it]’; and  
 “how Rā said, ‘This son of Isis hath perished’; and  
 “what the mother of Horus did for him [when] she  
 “cried out, saying, (3) ‘Sebek, the lord of the papyrus  
 “swamp, shall be brought to us.’ [And Sebek] fished  
 “for them and he found them, and the mother of Horus  
 “made them to grow in the places to which they be-  
 “longed. Then Sebek, the lord of his papyrus swamp,

“said, ‘I went and I found the place where they had  
“passed with my fingers on the edge of the waters, and  
“I enclosed them in [my] net: (4) and strong was that  
“net.’ And Rā said, ‘So, then, there are fish with the  
“god Sebek, and [he] hath found the hands and arms  
“of (5) Horus for him in the land of fish’; and [that]  
“land became the land of the city of Remu (*i.e.*, Fish).  
“And Rā said, ‘A land of the pool, a land of the  
“pool to this net.’ Then were the hands of Horus  
“brought to him (6) at the uncovering of his face at  
“the festivals of the month and half month in the  
“Land of Remu. And Rā said, ‘I give the city of  
“Nekhen to Horus for the habitation of his two arms  
“and hands, and his face shall be uncovered (7) before  
“his two hands and arms in the city of Nekhen; and I  
“give into his power the slaughtered beings who are in  
“them at the festivals of the month and half month.’  
“Then Horus said, ‘Let me carry off (8) *Tuamāutet*  
“and *Qebhsennuf*, and let them watch over my body;  
“and if they are allowed to be there, then shall they  
“be subservient to the god of the city of Nekhen.’ (9)  
“And Rā said, ‘It shall be granted unto thee there and  
“in the city of Senket (*i.e.*, Sati), and there shall be  
“done for them what hath been done for those who  
“dwell in the city of Nekhen, and verily they shall be  
“with thee.’ (10) And Horus said, ‘They have been  
“with thee and [now] they shall be with me, and shall  
“hearken unto the god Suti when he calleth upon the  
“Souls of Nekhen.’ Grant to me [that I, even I, may

“pass on to the Souls of Nekhen, and that I may un-  
 “loose the bonds of Horus]. I, even I, know the Souls  
 “of Nekhen, namely, (11) Horus, Ṭuamāutef, and  
 “Qebḥsennuf.”

## CHAPTER CXIV.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 7).]



**Vignette :** Three ibis-headed gods. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Thoth, Sa, and Tem (see Lepsius, *op. cit.*, Bl. 43).

**Text :** (1) THE CHAPTER OF KNOWING THE SOULS OF KHEMENNU (Hermopolis).

“ (2) The goddess Maāt is carried by the arm at the  
 “shining of the goddess Neith in the city of Mentchat,  
 “and at the shining (3) of the Eye when it is weighed.  
 “I am carried over by it and I know what it bringeth  
 “from the city of Kesi,<sup>1</sup> (4) and I will neither declare  
 “it unto men nor tell it unto the gods. I have come,

<sup>1</sup> *I.e.*, Cusae, the metropolis of the fourteenth nome of Upper Egypt.



“being the envoy of Rā, to stablsh (5) Maāt upon the  
 “arm at the shining of Neith in the city of Mentchat  
 “and to adjudge the eye to him that shall scrutinize it.  
 “I have come as (6) a power through the knowledge of  
 “the Souls of Khemennu (Hermopolis) who love to know  
 “what ye love. I know Maāt, (7) which hath germi-  
 “nated, and hath become strong, and hath been judged,  
 “and I have joy in passing judgment upon the things  
 “which are to be judged. Homage to you, O ye Souls  
 “of Khemennu, I, even I, know (8) the things which  
 “are unknown on the festivals of the month and half  
 “month. Rā knoweth the hidden things of the night,  
 “and know ye that it is Thoth who hath made me to  
 “have knowledge. (9) Homage to you, O ye Souls of  
 “Khemennu, since I know you each day.”

## CHAPTER CXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]



**Vignette :** In the Papyrus of Nu this Chapter has no vignette.  
 In the Saïte Recension the deceased is standing, with both  
 hands raised in adoration, before the gods Rā, Shu, and Tefnut  
 (see Lepsius, *op. cit.*, Pl. 44).

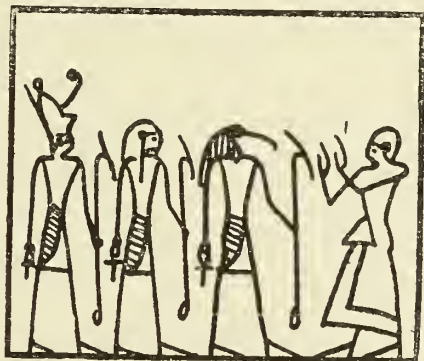
**Text:** (1) THE CHAPTER OF COMING FORTH FROM HEAVEN, AND OF MAKING A WAY THROUGH THE ĀMMEHET, AND OF KNOWING THE SOULS OF ĀNNU (HELIO-POLIS). The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“ I have passed the day since yesterday among the  
 “ great divine beings, and I have come into being along  
 “ with the god Kheperā. [My] face is uncovered before  
 “ the Eye, the only One, and the orbit of the night hath  
 “ been opened. (3) I am a divine being among you. I  
 “ know the Souls of Ānnu. Shall not the god Ur-ma  
 “ pass over it as [he] journeyeth (4) forward with  
 “ vigour? Have I not overcome (?), and have I not  
 “ spoken to the gods? Behold, he that is the heir of  
 “ Ānnu hath been destroyed. I, even I, know for what  
 “ reason was made the lock of hair of the (5) Man. Rā  
 “ spake unto the god Āmi-haf, and an injury was done  
 “ unto his mouth, that is to say, he was wounded in  
 “ [that] mouth. And Rā spake (6) unto the god Āmi-  
 “ haf, saying, ‘ O heir of men, receive [thy] harpoon ’ ;  
 “ and the harpoon-house came into being. Behold, O  
 “ god Āmi-haf, two divine brethren have come into  
 “ being, [that is to say] (7) Senti-Rā came into being,  
 “ and Setem-ānsi-f came into being. And his hand  
 “ stayed not, and he made his form into that of a  
 “ woman with a lock of hair (8) which became the  
 “ divine lock in Ānnu, and which became the strong  
 “ and mighty one in this temple ; and it became the  
 “ strong one of Ānnu, and it became the heir of (9) the

“heir of Ur-maat-f (*i.e.*, the mighty one of the two  
 “eyes), and it became before him the god Ur-ma of  
 “Ānnu. I know the Souls of Ānnu, (10) namely, Rā,  
 “Shu, and Tefnut.”

## CHAPTER CXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]



**Vignette :** The deceased adoring three ibis-headed gods. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Thoth, Sa, and Tem (see Lepsius, *op. cit.*, Bl. 44).

**Text :** (1) ANOTHER CHAPTER OF KNOWING THE SOULS OF KHEMENNU (HERMOPOLIS). The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“The goddess Neith shineth in Matchat, and the  
 “goddess Maāt is carried by the arm of him who eateth  
 “the Eye, and who is its divine judge, and the Sem  
 “priest carrieth (3) me over upon it. I will not declare  
 “it unto men, and I will not tell it unto the gods ; I will



“not declare it unto men, and I will not tell it unto the  
 “gods. I have entered in being an ignorant man, and  
 “I have seen the hidden things. (4) Homage to you,  
 “O ye gods who dwell in Khemennu, ye know me even  
 “as I know the goddess Neith, and [ye give] to the  
 “Eye the growth which endureth. (5) There is joy [to  
 “[me] at the judgment of the things which are to be  
 “judged. I, even I, know the Souls of Annu; they  
 “are great at the festival of the month, and are little  
 “at the festival of the half month. They are Thoth  
 “(6) the Hidden One, and Sa, and Tem.”

RUBRIC: If this chapter be known [by the deceased] offal shall be an abomination unto him, and he shall not drink filthy water.

## CHAPTER CXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



**Vignette:** The deceased, holding a staff in his left hand, about to walk up one side of a hill of the horizon. In the Saïte Recension the god Anubis is leading the deceased to a shrine which is set on a hill (see Lepsius, *op. cit.*, Bl. 44).

**Text:** (1) THE CHAPTER OF RECEIVING PATHS [WHEREON TO WALK] IN RE-STAU. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“The paths which are above me [lead] to Re-stau.  
 “I am he who is girt about with his girdle and who  
 “cometh forth from the [goddess of] the *Ureret* crown.  
 “I have come, and I have stablished things in *Àbtu*  
 “(Abydos), (3) and I have opened out paths in Re-stau.  
 “The god Osiris hath eased my pains. I am he who  
 “maketh the waters to come into being, and who  
 “setteth his throne [thereon], and who maketh his  
 “path through the funeral valley and through the  
 “Great Lake. (4) I have made my path, and indeed  
 “I am [Osiris].

“[Osiris was victorious over his enemies, and the  
 “Osiris Nebqet is victorious over his enemies. He  
 “hath become as one of yourselves, [O ye gods], his  
 “protector is the Lord of eternity, he walketh even as  
 “ye walk, he standeth even as ye stand, he sitteth  
 “even as ye sit, and he talketh even as ye talk in the  
 “presence of the Great God, the Lord of *Àmentet*.]”<sup>1</sup>

<sup>1</sup> The words in brackets are from the Papyrus of Neb-qet (sheet 3).

## CHAPTER CXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



**Vignette :** The deceased holding a staff in his left hand. In the Saïte Recension this Chapter has no vignette.

**Text :** (1) THE CHAPTER OF COMING FORTH FROM RE-STAU. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I was born in (2) Re-stau, and splendour hath been  
 “given unto me by those who dwell in their spiritual  
 “bodies (*sāhu*) in the habitation where libations are  
 “made unto Osiris. The divine ministers who are in  
 “Re-stau shall receive [me] (3) when Osiris is led into  
 “the twofold funeral region of Osiris; O let me be a  
 “divine being whom they shall lead into the twofold  
 “funeral region of Osiris.”



## CHAPTER CXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



**Vignette :** The deceased adoring the god Osiris who stands in a shrine. In the Saïte Recension the deceased is walking away from a shrine which is set upon a hill (see Lepsius, *op. cit.*, Bl. 44).

**Text :** (1) THE CHAPTER OF COMING FORTH FROM RE-STAU.<sup>1</sup> The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“I am the Great God who maketh his light. I have  
 “come to thee, O Osiris, and I offer praise unto (3)  
 “thee. [I am] pure from the issues which are carried  
 “away from thee. Thy name is made in Re-stau, and  
 “thy power is in Abtu (Abydos). Thou art raised up,  
 “then, O Osiris, (4) and thou goest round about through

<sup>1</sup> A fuller title of this Chapter is, “The Chapter of knowing the name of Osiris, and of going into and of coming forth from Re-stau.”

“heaven with Rā, and thou lookest upon the genera-  
 “tions of men, O thou One who circlest, thou Rā.  
 “Behold, verily I have said unto thee, O Osiris, ‘I am  
 “(5) the spiritual body of the God,’ and I say, ‘Let it  
 “come to pass that I shall never be repulsed before  
 “thee, O Osiris.’”

The following is the Chapter in a fuller form :—<sup>1</sup>

(1) THE CHAPTER OF KNOWING THE NAME OF OSIRIS  
 AND OF ENTERING INTO AND OF GOING OUT FROM RE-  
 STAU [IN ALL THE FORMS WHEREIN HE WILLETH TO  
 COME FORTH].<sup>2</sup> The scribe, Mes-em-neter, triumphant,  
 saith :— (2)

“I am the Great Name who maketh (3) his light. I  
 “have come to thee, O Osiris, and I offer praise unto  
 “thee. I am pure from the issues which are carried  
 “away from thee. [Thy] name hath been made in Re-  
 “stau when it hath fallen (4) therein. Homage to thee,  
 “O Osiris, in thy strength and in thy power, thou hast  
 “obtained the mastery in Re-stau. Thou art raised  
 “up, O Osiris, in thy (5) might and in thy power, thou  
 “art raised up, O Osiris, and thy might is in Re-stau,  
 “and thy power is in Ābṭu (Abydos). Thou goest  
 “round about through heaven, and (6) thou sailest  
 “before Rā, and thou lookest upon the generations of  
 “men, O thou Being who circlest, thou Rā. Behold,  
 “verily I have said unto thee, O Osiris, ‘I am the

<sup>1</sup> For the text see Naville, *op. cit.*, Bd. I. Bl. 130.

<sup>2</sup> The words in brackets are from the Papyrus of Āmen-em-ḥeb (see Naville, *op. cit.*, Bd. II. p. 267).

“spiritual body of the God,’ and I say, ‘Let it come  
“to pass that I shall never be repulsed before thee, O  
“Osiris.’ ”

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## CHAPTER CXX.

**Vignette:** This Chapter is without a vignette both in the Theban and Saïte Recensions.

**Text:** In the Saïte Recension this Chapter is given twice ; see Lepsius, *op. cit.*, Bll. 3 and 45, and *supra*, Chapter XII.

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## CHAPTER CXXI.

**Vignette:** This Chapter is without a vignette both in the Theban and Saïte Recensions.

**Text:** In the Saïte Recension this Chapter is given twice ; see Lepsius, *op. cit.*, Bll. 4 and 45, and *supra*, Chapter XIII.



## CHAPTER CXXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



**Vignette :** The Papyrus of Nu is the only document containing the Theban Recension which is known, at present, to give a text of this Chapter, but it is without a vignette. In the Saïte Recension the deceased is bowing before a shrine which is set upon a hill (see Lepsius, *op. cit.*, Bl. 45).

**Text :** (1) THE CHAPTER OF GOING IN AFTER COMING FORTH [FROM THE UNDERWORLD]. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Open unto me!” Who then art thou? Whither goest thou? What is thy name? “I am one of you, “‘Assembler of Souls’ is the name of my boat; (3) “‘Making the hair to stand on end’ is the name of the “oars; ‘Watchful one’ is the name of its bows; ‘Evil “is it’ is the name of the rudder; ‘Steering straight “for the middle’ is the name of (4) the Māchabet; so “likewise [the boat] is a type of my sailing onward to

“the pool. Let there be given unto me vessels of milk,  
 “(5) together with cakes, and loaves of bread, and cups  
 “of drink, and pieces of meat in the Temple of Anpu,”  
 or (as others say), “Grant thou me [these things]  
 “wholly. Let it be so done unto me that I may  
 “enter in (6) like a hawk, and that I may come  
 “forth like the *Bennu* bird, [and like] the Morning  
 “Star. Let me make [my] path so that [I] may go in  
 “peace into the beautiful Amentet, and let the Lake  
 “of Osiris be mine. (7) Let me make my path, and  
 “let me enter in, and let me adore Osiris, the Lord of  
 “life.”<sup>1</sup>

## CHAPTER CXXIII. OR CXXXIX.<sup>2</sup>

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]



**Vignette :** The deceased, or his soul, standing before a palace or shrine; in the Saïte Recension this Chapter has no vignette.

<sup>1</sup> Several passages in this Chapter are also found in Chapter LVIII.

<sup>2</sup> This Chapter occurs twice in the Saïte Recension; see Lepsius, *op. cit.*, Bll. 45 and 57. As Chap. CXXIII. it is called “Another Chapter,” but as Chap. CXXXIX. it is called “A hymn of praise to Tem.”

**Text :** (1) THE CHAPTER OF ENTERING INTO THE GREAT HOUSE.<sup>1</sup> The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Homage to thee, O Thoth. I am Thoth, who have  
 “weighed the two divine Fighters (*i.e.*, Horus and  
 “Set), (2) I have destroyed their warfare and I have  
 “diminished their wailings. I have delivered the *Ātu*  
 “fish in his turning back, and I have performed that  
 “which thou didst order (3) concerning him, and after-  
 “wards I lay down within my eye. [I am he who hath  
 “been without opposition. I have come ; do thou look  
 “upon me in the Temple of Nem-ḥra (or Uḥem-ḥra).]  
 “I give commands in the words of the divine aged ones,  
 “and, moreover, I guide for thee the lesser deities.”

<sup>1</sup> Two copies of this Chapter taken from royal tombs are given by Naville with Chapter CXXV. (Ueberschrift) ; see *Todtenbuch*, Bd. II., p. 335.

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## CHAPTER CXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 10).]



**Vignette :** The deceased adoring Mesthâ, Hâpi, Tuamâutef and Qebhsennuf.<sup>1</sup>

**Text :** (1) THE CHAPTER OF GOING INTO THE PRESENCE OF THE DIVINE SOVEREIGN PRINCES OF OSIRIS. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“My soul hath built for me a habitation in the city  
 “of Tattu ; I sow seed in the city of Pe, and (3) I  
 “plough my field with my labourers (?), and for this  
 “reason my palm tree is like Amsu. That which is an  
 “abomination unto me, that which is an abomination  
 “unto me I shall not eat. (4) That which is an abo-  
 “mination unto me, that which is an abomination unto  
 “me is filth. I shall not eat thereof ; by sepulchral

<sup>1</sup> In the Papyrus of Nu Chapter CXXIV. is given under the title, “Chapter of making the transformation into a *Bennu* bird,” and the vignette above it is a *Bennu* bird. In the vignette here given the artist has omitted a god.

“meals and food I shall not be destroyed. [The abominable thing] I shall not take into my hands, (5) I shall not walk upon it in my sandals, because my cakes are [made] of white grain, and my ale is [made] of red grain, and behold, (6) the *Sektet* boat and the *Mātet* boat bring them to me, and I eat [thereof] under the branches of [the trees], the beautiful arms [of which] I know. O let (7) splendour be prepared for me with the white crown which is lifted up upon me by the uraei-goddesses. Hail, thou guardian of the divine doors of the god Sehetep-taui (*i.e.*, ‘he who maketh the world to be at peace’), bring thou (8) to me that of which they make sepulchral meals; grant thou that I may lift up the branches (?). (9) May the god of light open to me his arms, and may the company of the gods keep silence whilst the denizens (10) of heaven talk with the overseer of the house of the overseer of the seal, Nu, triumphant. I am the leader of the hearts of the gods who strengthen (11) me, and I am a mighty one among the divine beings. If any god or any goddess (12) shall come forth against me he shall be judged by the ancestors of the year who live upon hearts (13) and who make (?) cakes (?) for me, and Osiris shall devour him at [his] coming forth (14) from *Ābtu* (Abydos). He shall be judged by the ancestors of *Rā*, and he shall be judged by the (15) God of Light who clotheth heaven among the divine princes. I shall have bread in my mouth at stated seasons, and I shall enter in before the gods

“*Āhiu*. (16) He shall speak with me, and I shall  
 “speak with the followers of the gods. I shall speak  
 “with the Disk and I shall speak with the denizens of  
 “heaven. (17) I shall put the terror of myself into  
 “the blackness of night which is in the goddess *Meh-*  
 “*urt*, [who is near] him that dwelleth in might. (18)  
 “And behold, I shall be there with Osiris. My con-  
 “dition of completeness shall be his condition of com-  
 “pleteness among the divine princes. I shall speak  
 “unto him [with] the words of (19) men, and he shall  
 “repeat unto me the words of the gods. A *khu* who is  
 “equipped [with power] shall come.<sup>1</sup> I am a *khu* who  
 “is equipped [with power]; I am equipped [with the  
 “power] of all the *khus*, [being the form of the *Sāhu*  
 “(*i.e.*, spiritual bodies) of *Ānnu*, *Tattu*, *Suten-henen*,  
 “*Ābtu*, *Āpu*, and *Sennu*.<sup>2</sup> The Osiris *Āuf-ānkh* is  
 “victorious over every god and every goddess who are  
 “hidden in *Neter-khertet*].”<sup>3</sup>

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## CHAPTER CXXV.

The CXXVth Chapter consists of three parts: the  
 Introduction, the Negative Confession, and a concluding  
 text. The Introduction was said when the deceased  
 arrived at the Hall of double *Maāti*; the Negative

<sup>1</sup> The Papyrus of Mes-em-neter adds, “bringing right unto thee the divine being who loveth her.”

<sup>2</sup> *I.e.*, Heliopolis, Mendes or Busiris, Heracleopolis, Abydos, Panopolis, and Sennu (a city near Panopolis).

<sup>3</sup> The words in brackets are from the Saïte Recension (see Lepsius, *op. cit.*, Bl. 46).



Confession was recited by him before the forty-two gods who were in this Hall; and the concluding text when he came into the underworld.

### I. The Introduction.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 29 and 30).]



**Vignette :** The god Osiris, bearded and wearing the “white” crown, stands in a shrine, the roof of which is surmounted by a hawk’s head and by uraei; he holds the usual emblems of sovereignty and dominion. Behind him is the goddess Isis, and before him, standing upon a lotus flower, are the four children of Horus, Mesthā, Hāpi, Tuamāutef, and Qebhsennuf.

**Text :** (1) THE CHAPTER OF ENTERING INTO THE HALL OF DOUBLE MAĀTI; A HYMN OF PRAISE TO OSIRIS, THE GOVERNOR OF ĀMENTET. Osiris, the scribe Ani, triumphant, saith :—

(2) “I have come, and [I] have drawn nigh to see  
 “thy beauties; my hands [are raised] in adoration of  
 “thy name ‘Right and Truth.’ I came and I drew  
 “unto [the place where] the acacia tree groweth not,  
 “where (3) the tree thick with leaves existeth not, and  
 “where the ground yieldeth neither herb nor grass.  
 “Then I entered into the hidden place, and I spake  
 “with (4) the god Set, and my protector (?) advanced  
 “to me, and his face was clothed (*or* covered), and [he]  
 “fell upon the hidden things. He (5) entered into the  
 “Temple of Osiris, and he looked upon the hidden  
 “things which were therein; and the sovereign chiefs  
 “of the pylons [were] in the form of *khus*. And the  
 “god Ānpu (6) spake [to those who were on] both sides  
 “of him with the speech of a man [as he] came from  
 “‘Ta-merā;’<sup>1</sup> he knoweth our paths and our cities. I  
 “make offerings (?), (7) and I smell the odour of him  
 “as if he were one among you, and I say unto him, I  
 “am Osiris, the scribe Ani, triumphant in peace, trium-  
 “phant! I have (8) come, and [I] have drawn nigh  
 “to see the great gods, and I live upon the offerings  
 “which are among their food. I have been to the  
 “borders [of the territory of] (9) Ba-neb-Tet̄tet̄ (*i.e.*,  
 “the ‘Soul, the lord of Tet̄tu,’ or Osiris), and he hath

<sup>1</sup> *I.e.*, the “Land of the inundation,” a name of Egypt.

“caused me to come forth like a *Bennu* bird, and to  
 “utter words. I have been in the water of the stream,  
 “and (10) I have made offerings of incense. I have  
 “guided myself to the *Shenṭet* tree of the [divine]  
 “children. I have been in Ābu (or Ābu, *i.e.*, Ele-  
 “phantine [?]) in the Temple of the goddess Satet.  
 “(11) I have submerged the boat of mine enemies  
 “[whilst] I myself have sailed over the Lake in the  
 “*Neshmet* boat. I have seen the (12) *Sāhu* (*i.e.*, the  
 “spiritual bodies) [in] the city of Qem-ur. I have  
 “been in the city of Ṭaṭṭu, and I have brought myself  
 “to silence [therein]. I have caused the god to have  
 “the mastery over his two feet. (13) I have been in  
 “the Temple of Ṭep-ṭu-f (*i.e.*, ‘he that is on his hill,’ or  
 “Anubis), and I have seen him that is lord of the  
 “divine temple. I have entered into the Temple (14)  
 “of Osiris, and I have arrayed myself in the apparel of  
 “him that is therein. I have entered into Re-stau,  
 “and I have seen the hidden things (15) which are  
 “therein. I was shrouded [therein], but I found a  
 “way for myself. I have gone into the city Ān-āarret-f  
 “(*i.e.*, the place where nothing groweth), and I covered  
 “my nakedness with the garments (16) which were  
 “therein. There was given unto me the *ānti* unguent  
 “[such as] women [use], along with the powder of  
 “human beings. Verily Sut (?) (17) hath spoken unto  
 “me the things which concern himself, and I said, Let  
 “thy weighing be in (?) us.”

“The Majesty of the god Ānpu saith, (18) ‘Knowest



“thou the name of this door so as to declare it unto  
 “me?’ And Osiris, the scribe Ani, triumphant in  
 “peace, triumphant! saith, (19) ‘Destroyer of the god  
 “Shu’ is the name (20) of this door. The Majesty of  
 “the god Anpu saith, (21) ‘Knowest thou the name of  
 “the upper (22) leaf and of the lower leaf?’ ‘Lord of  
 “Maāt (23) upon his two feet’ is the name of the upper  
 “(24) leaf, and ‘Lord of twofold strength, the subduer  
 “of cattle,’ (25) [is the name of the lower leaf. The  
 “Majesty of the god Anpu saith], ‘Since thou knowest,  
 “(26) pass on, O Osiris the scribe, the teller (27) of the  
 “divine offerings of all the gods of Thebes, (28) Ani,  
 “triumphant, the lord of reverence.’ ”

### The Introduction.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]



**Vignette :** The deceased and his wife standing with hands raised in adoration.

**Text :** (1) [THE FOLLOWING] SHALL BE SAID WHEN THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, NU, TRIUMPHANT, COMETH FORTH INTO THE HALL (2) OF DOUBLE MAĀTI<sup>1</sup> SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH DONE AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu, triumphant, saith :— (3)

“Homage to thee, O Great God, thou Lord of double  
 “Maāti, I have come to thee, O my Lord, and I have  
 “brought myself hither that (4) I may behold thy  
 “beauties. I know thee, and I know thy name, and  
 “I know the name[s] of the two and forty gods who  
 “exist with (5) thee in this Hall of double Maāti, who  
 “live as warders of sinners and who feed upon their  
 “blood (6) on the day when the lives of men are taken  
 “into account in the presence of the god Un-nefer; in  
 “truth ‘Rekhti-merti-neb-Maāti’ (*i.e.*, ‘twin-sisters with  
 “two eyes, ladies of double Maāti’) is thy name. In  
 “truth (7) I have come to thee, and I have brought  
 “Maāt (*i.e.*, right and truth) to thee, and I have  
 “destroyed wickedness for thee. [I have not done  
 “evil to] mankind. I have not oppressed the members  
 “of my family, (8) I have not wrought evil in the place  
 “of right and truth. I have had no knowledge of  
 “worthless men. I have not wrought evil. I have

<sup>1</sup> In other papyri this Chapter is called :—(1) “The Chapter of going into the Hall of double Maāti”; (2) “The Chapter of [the Hall of] double Maāti and of knowing what is therein”; and (3) “The Book of entering into the Hall of double Maāti”; see Naville, *op. cit.*, Bd. II. p. 275.

“not made to be the first [consideration] of each day  
“that excessive labour (9) should be performed for me.  
“[I have] not brought forward my name for [exaltation]  
“to honours. I have not ill-treated servants. [I have  
“not thought scorn of God.] I have not defrauded the  
“oppressed one of his property.<sup>1</sup> I have not done that  
“which is an abomination (10) unto the gods. I  
“have not caused harm to be done to the servant by  
“his chief. I have not caused pain. I have made no  
“man to suffer hunger. I have made no one to weep.  
“I have done no murder. (11) I have not given the  
“order for murder to be done for me. I have not  
“inflicted pain upon mankind. I have not defrauded  
“the temples of their oblations. I have not (12) pur-  
“loined the cakes of the gods. I have not carried off  
“the cakes offered to the *khush*. I have not committed  
“fornication. I have not polluted myself [in the holy  
“places of the god of my city],<sup>2</sup> nor diminished from  
“the bushel. (13) I have neither added to nor filched  
“away land. I have not encroached upon the fields [of  
“others]. I have not added to the weights of the  
“scales [to cheat the seller]. I have not mis-read  
“the pointer of the scales [to cheat the buyer]. (14)  
“I have not carried away the milk from the mouths of  
“children. I have not driven away the cattle which  
“were upon their pastures. I have not snared (15) the

<sup>1</sup> Variant, “I have not caused misery, I have not caused affliction.”

<sup>2</sup> The words in brackets are added from the Papyrus of Amen-neb (Brit. Mus. No. 9964); see Naville, *op. cit.*, Bd. II., p. 282.



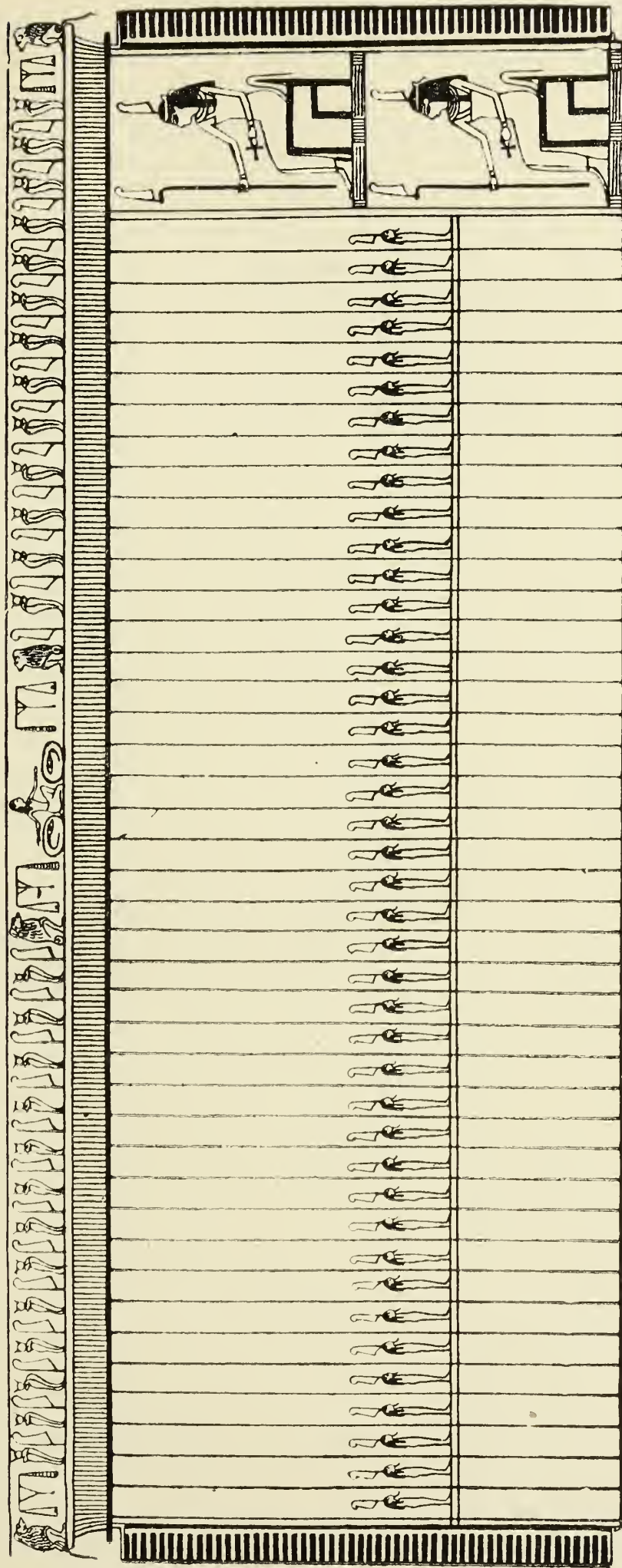
“feathered fowl of the preserves of the gods. I have  
 “not caught fish [with bait made of] fish of their kind.  
 “I have not turned back the water at the time [when  
 “it should flow]. I have not cut (16) a cutting in a  
 “canal of running water. I have not extinguished a  
 “fire (*or* light) when it should burn. I have not vio-  
 “lated the times <sup>1</sup> [of offering] the chosen meat-offerings.  
 “I have not driven off (17) the cattle from the property  
 “of the gods. I have not repulsed God in his mani-  
 “festations. I am pure. I am pure. I am pure. I  
 “am pure. My purity is the purity of that (18) great  
 “*Bennu* which is in the city of Suten-henen (Hera-  
 “cleopolis), for, behold, I am the nose of the God of  
 “the winds, who maketh all mankind to live on (19)  
 “the day when the Eye (Utchat) of Rā is full in Ānnu  
 “(Heliopolis) at the end of the second month <sup>2</sup> of the  
 “season Pert (*i.e.*, the season of growing) [in the  
 “presence of the divine lord of this earth].” I have  
 “seen the Eye of Rā when it was full in Ānnu, there-  
 “fore let not evil befall me (20) in this land and in  
 “this Hall of double Maāti, because I, even I, know  
 “the name[s] of these gods who are therein [and who  
 “are the followers of the great god].” <sup>4</sup>

<sup>1</sup> Variant, “I have not defrauded the gods of their chosen meat offerings.”

<sup>2</sup> *I.e.*, the month called by the Copts Mekhir, the sixth month of the Egyptian year.

<sup>3</sup> These words are added from the Papyrus of Nebseni.

<sup>4</sup> These words are added from the Papyrus of Ani.



THE HALL OF DOUBLE MAËTI. (From the Papyrus of Nebseni.)

Each of the forty-two gods wears the feather of Maât on his head, and the Maâti goddesses are seated at the end of the Hall. Above each god is written the address of the deceased to him, and below him is the negative statement, but these texts have been omitted from the above plan to make clearer the general arrangement of the Hall according to the vignette.

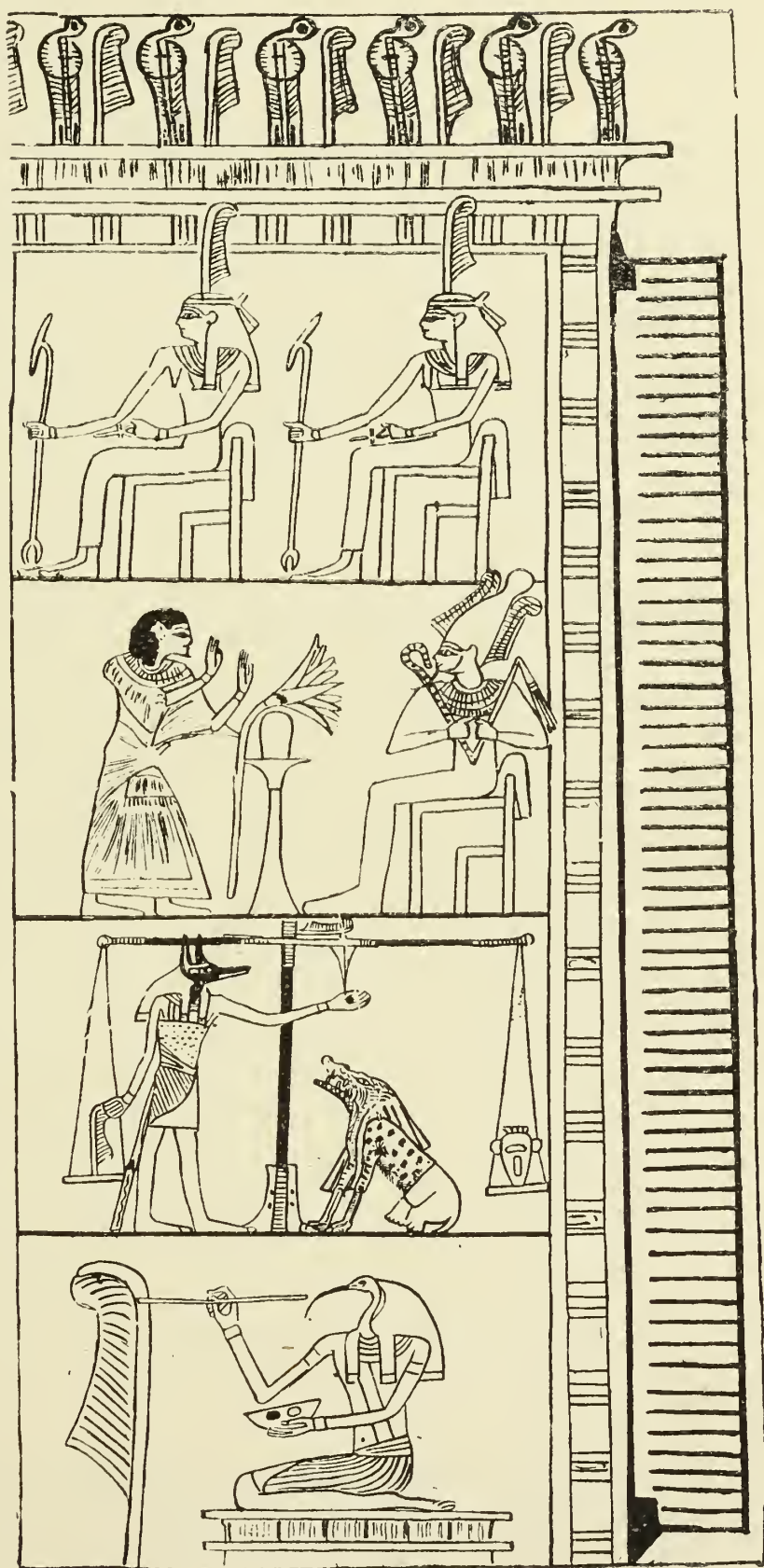




## The Negative Confession.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 30).]

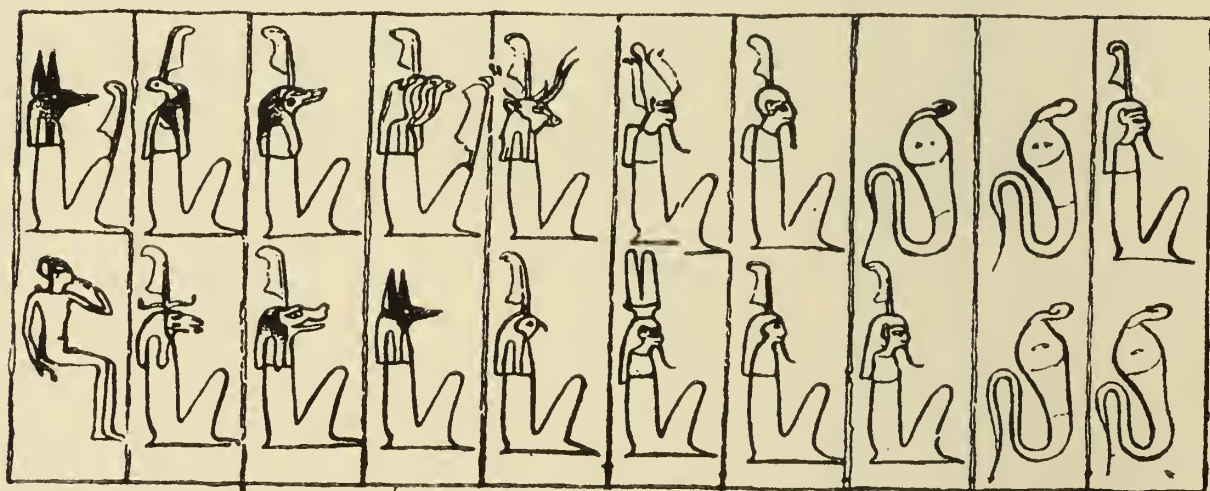
**Vignette :**<sup>1</sup> The Hall of double Maāti, that is to say the Hall of the goddesses Isis and Nephthys who symbolize Right and Truth; herein are seated or stand forty-two gods, to each of whom the deceased must address a prescribed negative statement. At each end is one half of a folding door, one having the name of NEB-MAĀT - ḤERI - ṬEP - RETUI-F and the other of NEB-PEḤTI-QESU - MENMENET.<sup>2</sup> On the centre of the roof, which has a cornice of uraei, typifying divinity, and feathers, symbolic of Maāt, is a



<sup>1</sup> The vignette here described is that of the Papyrus of Ani, sheet 31.

<sup>2</sup> See above, p. 359.

seated deity,<sup>1</sup> painted bluish-green, with hands extended, the right over the Eye of Horus, and the left over a pool. At the end of the Hall are four small vignettes, in which are depicted:—1. The Maāti goddesses, each seated upon a throne and holding a sceptre in her right hand, and the emblem of life in her left. 2. The deceased, arrayed in white, standing before the god Osiris with both hands raised in adoration. 3. A balance with the heart, symbolizing the conscience of the deceased, in one scale, and the feather, emblematic of Right and Truth, in the other. The god Anubis is testing the tongue of the balance, and close by stands the monster *Ām-met*. 4. Thoth, ibis-headed, seated upon a pylon-shaped pedestal, painting a large feather of Maāt. In the Papyrus of *Ānhai* the gods are seated in a double row; each has his characteristic head, and nearly all wear the feather of Maāt.



Twenty of the Judges of the Dead. (From the Papyrus of *Ānhai*.)

**Text :** The scribe Nebseni, triumphant, saith :—

1. “Hail, thou whose strides are long, who comest  
“forth from *Ānnu* (Heliopolis), I have not done iniquity.

2. “Hail, thou who art embraced by flame, who  
“comest forth from *Kher-āḥa*,<sup>2</sup> I have not robbed with  
“violence.

<sup>1</sup> In the XVIIth Chapter, line 46 (see above, p. 97) this god is called *Heh*, *i.e.*, “Millions of years.”

<sup>2</sup> A city near Memphis.

3. "Hail, thou divine Nose (Fenti), who comest forth from Khemennu (Hermopolis), I have not done violence [to any man].

4. "Hail, thou who eatest shades, who comest forth from the place where the Nile riseth,<sup>1</sup> I have not committed theft.

5. "Hail, Neḥa-ḥāu,<sup>2</sup> who comest forth from Re-stau, I have not slain man or woman.

6. "Hail, thou double Lion-god, who comest forth from heaven, I have not made light the bushel.

7. "Hail, thou whose two eyes are like flint," who comest forth from Sekhem (Letopolis), I have not acted deceitfully.

8. "Hail, thou Flame, who comest forth as [thou] goest back, I have not purloined the things which belong unto God.

9. "Hail, thou Crusher of bones, who comest forth from Suten-ḥenen (Heracleopolis), I have not uttered falsehood.

10. "Hail, thou who makest the flame to wax strong, who comest forth from Het-ka-Ptah (Memphis), I have not carried away food.

11. "Hail, Qerti (*i.e.*, the two sources of the Nile), who come forth from Amentet, I have not uttered evil words.

12. "Hail, thou whose teeth shine, who comest forth

<sup>1</sup> The *Qerti* or caverns out of which flowed the Nile were thought to be situated between Aswân and Philae.

<sup>2</sup> Variant, Neḥa-ḥrâ.

<sup>3</sup> Variant, "like fire."



“from Ta-she (*i.e.*, the Fayyûm), I have attacked no  
“man.

13. “Hail, thou who dost consume blood, who  
“comest forth from the house of slaughter, I have  
“not killed the beasts [which are the property of  
“God].

14. “Hail, thou who dost consume the entrails, who  
“comest forth from the *mābet* chamber, I have not  
“acted deceitfully.

15. “Hail, thou god of Right and Truth, who comest  
“forth from the city of double Maāti, I have not laid  
“waste the lands which have been ploughed (?).

16. “Hail, thou who goest backwards, who comest  
“forth from the city of Bast (Bubastis), I have never  
“pried into matters [to make mischief].

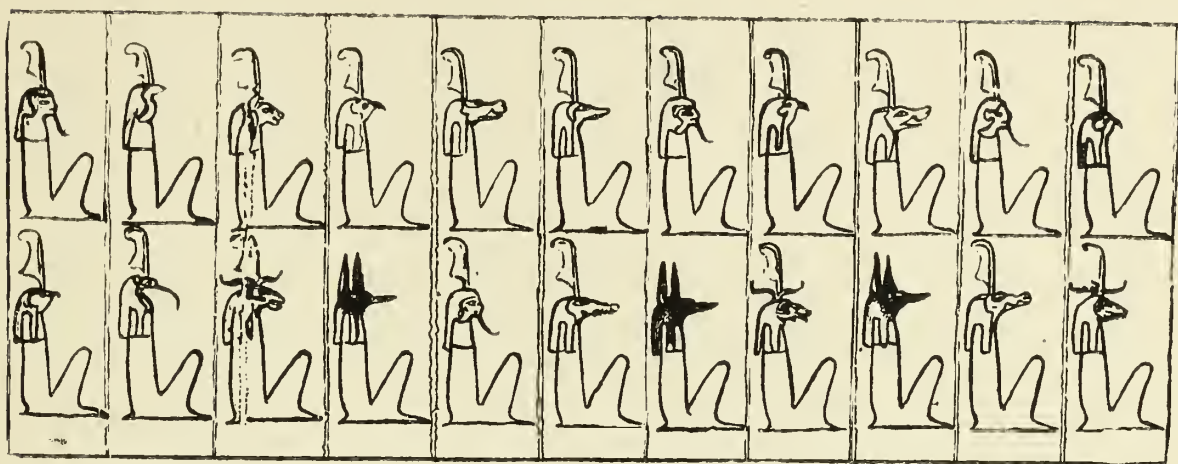
17. “Hail, Āati, who comest forth from Ānnu  
“(Heliopolis), I have not set my mouth in motion  
“[against any man].

18. “Hail, thou who art doubly evil, who comest  
“forth from the nome of Āti,<sup>1</sup> I have not given way  
“to wrath concerning myself without a cause.

19. “Hail, thou serpent Uamenti, who comest forth  
“from the house of slaughter, I have not defiled the  
“wife of a man.

20. “Hail, thou who lookest upon what is brought  
“to him, who comest forth from the Temple of Āmsu, I  
“have not committed any sin against purity.

<sup>1</sup> *I.e.*, the ninth nome of Lower Egypt, the capital of which was Per-Āusār or Busiris.



Twenty-two of the Judges of the Dead. (From the Papyrus of Ânhai.)

21. "Hail, Chief of the divine Princes, who comest  
"forth from the city of Nehatu,<sup>1</sup> I have not struck fear  
" [into any man].

22. "Hail, Khemi (*i.e.*, Destroyer), who comest  
"forth from the Lake of K̄aui (Khas?), I have not en-  
"croached upon [sacred times and seasons].

23. "Hail, thou who orderest speech, who comest  
"forth from Urit, I have not been a man of anger.

24. "Hail, thou Child, who comest forth from the  
"Lake of Heq-āṭ,<sup>2</sup> I have not made myself deaf to the  
"words of right and truth.

25. "Hail, thou disposer of speech, who comest forth  
"from the city of Unes,<sup>3</sup> I have not stirred up strife.

26. "Hail, Basti, who comest forth from the Secret  
"city, I have made no [man] to weep.

27. "Hail, thou whose face is [turned] backwards,  
"who comest forth from the Dwelling, I have not

<sup>1</sup> The "city of the sycamore"; a name of a city of Upper Egypt.

<sup>2</sup> The thirteenth nome of Lower Egypt.

<sup>3</sup> The metropolis of the nineteenth nome of Upper Egypt.

“committed acts of impurity, neither have I lain with  
“men.

28. “Hail, Leg of fire, who comest forth from  
“Ākhekhu, I have not eaten my heart.<sup>1</sup>

29. Hail, Kenemti, who comest forth from [the city  
“of] Kenemet, I have abused [no man].

30. “Hail, thou who bringest thine offering, who  
“comest forth from the city of Sau (Saïs), I have not  
“acted with violence.

31. “Hail, thou lord of faces, who comest forth from  
“the city of Tchefet, I have not judged hastily.

32. “Hail, thou who givest knowledge, who comest  
“forth from Unth, I have not . . . . ., and I  
“have not taken vengeance upon the god.

33. “Hail, thou lord of two horns, who comest forth  
“from Satiu, I have not multiplied [my] speech over-  
“much.

34. “Hail, Nefer-Tem, who comest forth from Het-  
“ka-Ptah (Memphis), I have not acted with deceit, and  
“I have not worked wickedness.

35. “Hail, Tem-Sep, who comest forth from Taṭṭu,  
“I have not uttered curses [on the king].

36. “Hail, thou whose heart doth labour, who comest  
“forth from the city of Tebtî, I have not fouled (?)  
“water.

37. “Hail, Āḥi of the water, who comest forth from  
“Nu, I have not made haughty my voice.

<sup>1</sup> *I.e.*, “lost my temper and become angry.”



38. "Hail, thou who givest commands to mankind,  
 "who comest forth from [Sau (?)], I have not cursed  
 "the god.

39. "Hail, Neheb-nefert, who comest forth from the  
 "Lake of Nefer (?), I have not behaved with insolence.

40. "Hail, Neheb-kau, who comest forth from [thy]  
 "city, I have not sought for distinctions.

41. "Hail, thou whose head is holy, who comest  
 "forth from [thy] habitation, I have not increased  
 "my wealth, except with such things as are [justly]  
 "mine own possessions.

42. "Hail, thou who bringest thine own arm, who  
 "comest forth from Aukert (underworld), I have not  
 "thought scorn of the god who is in my city."

### Address to the gods of the underworld.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 24).]

**Vignette :** The deceased standing with both hands raised in  
 adoration.

**Text :** [THEN SHALL THE HEART WHICH IS RIGHTEOUS  
 AND SINLESS SAY]<sup>1</sup> :—

(1) The overseer of the house of the overseer of the  
 seal, Nu, triumphant, saith :—

"Homage to you, O ye gods who dwell in your Hall

<sup>1</sup> These words are added from Brit. Mus. No. 9905. Other papyri introduce the address with the words :—(1) "To be said when [the deceased] cometh forth victorious from the Hall of double Maāti"; (2) "To be said when he cometh forth to the gods of the underworld"; (3) "The words which [are to be said] after the Hall of double Maāti."

“of double Maāti, I, even I, know (2) you, and I know  
“your names. Let me not fall under your knives of  
“slaughter, and bring ye not forward my wickedness  
“unto the god in whose train ye are; (3) and let not  
“evil hap come upon me by your means. O declare  
“ye me right and true in the presence of Neb-er-tcher,  
“because I have done that which is right and true in  
“Ta-merà (Egypt). (4) I have not cursed God, and  
“let not evil hap come upon me through the king who  
“dwelleth in my day. Homage to you, O ye gods, who  
“dwell in your Hall of double Maāti, (5) who are with-  
“out evil in your bodies, and who live upon right and  
“truth, and who feed yourselves upon right and truth  
“in the presence of the god Horus, who (6) dwelleth in  
“his divine Disk: deliver ye me from the god Baba  
“who liveth upon the entrails of the mighty ones  
“upon the day of the great judgment. (7) O grant  
“ye that I may come to you, for I have not committed  
“faults, I have not sinned, I have not done evil, I have  
“not borne false witness; (8) therefore let nothing [evil]  
“be done unto me. I live upon right and truth, and I  
“feed upon right and truth. I have performed the  
“commandments of men [as well as] the things whereat  
“are gratified the gods, (9) I have made the god to be  
“at peace [with me by doing] that which is his will.  
“I have given bread to the hungry man, and water to  
“the thirsty man, and apparel to the naked (10) man,  
“and a boat to the [shipwrecked] mariner. I have-  
“made holy offerings to the gods, and sepulchral meals

“to the *khus*. Be ye then my deliverers, (11) be ye  
“then my protectors, and make ye not accusation  
“against me in the presence of [the great god]. I  
“am clean of mouth and clean of hands; therefore  
“let it be said unto me by those who shall behold  
“me, ‘Come in peace; come in peace,’ (12) for I have  
“heard that mighty word which the spiritual bodies  
“(sāhu)<sup>1</sup> spake unto the Cat (13) in the House of  
“Hapt-re. I have been made to give evidence before  
“the god Hra-f-ha-f (*i.e.*, he whose face is behind him),  
“and he hath given a decision [concerning me]. I  
“have seen the things over which the persea tree  
“spreadeth [its branches] (14) within Re-stau. I am  
“he who hath offered up prayers to the gods and who  
“knoweth their persons. I have come and I have ad-  
“vanced to make the declaration of right and truth,  
“and to set the (15) balance upon what supporteth it  
“within the region of Aukert. Hail, thou who art  
“exalted upon thy standard, thou lord of the *Atefu*  
“crown, whose name is proclaimed as ‘Lord of the  
“winds,’ deliver thou me (16) from thy divine mes-  
“sengers who cause dire deeds to happen, and who  
“cause calamities to come into being, and (17) who  
“are without coverings for their faces, for I have  
“done that which is right and true for the Lord of  
“right and truth. I have purified myself and my  
“breast (18) with libations, and my hinder parts

<sup>1</sup> The ordinary reading is, “For I have heard the word which was spoken by the Ass with the Cat.”



“with the things which make clean, and my inner  
“parts have been in the Pool of right and truth.  
“There is no single member of mine which lacketh  
“right and truth. (19) I have been purified in the  
“Pool of the south, and I have rested in the northern  
“city which is in the Field of the Grasshoppers, where-  
“in the divine sailors of Rā bathe at the (20) second  
“hour of the night and at the third hour of the day.  
“And the hearts of the gods are gratified (?) after they  
“have passed through it, whether it be by night, or  
“whether it be by day, and they say unto me, (21)  
“‘Let thyself come forward.’ And they say unto me,  
“‘Who, then, art thou?’ And they say unto me,  
“‘What is thy name?’ ‘I am he who is equipped  
“under the flowers [and I am] the dweller in his olive  
“tree,’ (22) is my name. And they say unto me straight-  
“way, ‘Pass thou on’; and I passed on by the city to  
“the north of the olive tree. What, then, didst thou  
“see there? The leg and the thigh. What, then, (23)  
“didst thou say unto them? Let me see rejoicings  
“in those lands of the Fenkhu.<sup>1</sup> And what did they  
“give unto thee? A flame of (24) fire and a tablet (*or*  
“sceptre) of crystal. What, then, didst thou do there-  
“with? I buried them by the furrow of Mānāat as  
“‘things for the night.’ (25) What, then, didst thou  
“find by the furrow of Māāat? A sceptre of flint, the  
“name of which is ‘Giver of winds.’ What, then,

<sup>1</sup> A people who dwelt, probably, on the north-east frontier of Egypt, and who have been by some identified with the Phœnicians.

“didst thou do to the flame of fire and the (26) tablet  
“(*or* sceptre) of crystal after thou hadst buried them?  
“I uttered words over them in the furrow, [and I dug  
“them out therefrom];<sup>1</sup> I extinguished the fire, and I  
“broke the tablet (*or* sceptre), and I created (27) a  
“pool of water. ‘Come, then,’ [they say,] ‘and enter  
“in through the door of this Hall of double Maāti, for  
“thou knowest us.’”

“‘We will not let thee enter in through us,’ say the  
“bolts of (28) this door, ‘unless thou tellest [us] our  
“names’; ‘Tongue [of the Balance] of the place of  
“right and truth’ is your name. ‘I will not let thee  
“enter in by me,’ saith the [right] lintel (29) of this  
“door, ‘unless thou tellest [me] my name’; Balance of  
“the support of right and truth’ is thy name. ‘I will  
“not let thee enter in by me,’ saith the [left] lintel of  
“this door, (30) ‘unless thou tellest [me] my name  
“[‘Balance of wine’ is thy name. ‘I will not let thee  
“pass over me,’ saith the threshold of this door, ‘unless  
“thou tellest [me] my name’; ‘Ox of the god Seb’ is  
“thy name. ‘I will not open unto thee,’ saith the  
“fastening of this door, ‘unless thou tellest [me] my  
“name’; ‘Flesh of his mother’ is thy name. ‘I will  
“not open unto thee,’ saith the socket of the fastening  
“of this door, ‘unless thou tellest me my name’;]<sup>1</sup>  
“‘Living eye of the god Sebek, the lord of Bakhau,’  
“is thy name. ‘I will not open unto thee [and I will  
“not let thee enter in by me,’ saith the guardian of the

<sup>1</sup> These words are added from the Papyrus of Nebseni.

“leaf of] this door, ‘unless (31) thou tellest [me] my  
 “name’; ‘Elbow of the god Shu when he placeth him-  
 “self to protect Osiris’ is thy name. ‘We will not let  
 “thee enter in by us,’ say the posts of this door, ‘unless  
 “thou tellest us our names’; (32) ‘Children of the  
 “uraei-goddesses’ is your name.<sup>1</sup> ‘Thou knowest us,’  
 “[they say], (33) ‘pass on, therefore, by us.’

“‘I will not let thee tread upon me,’ saith the floor  
 “of (34) this Hall of double Maāti, ‘because I am silent  
 “and I am holy, and because I do not know the name[s]  
 “of thy two feet wherewith thou wouldst walk (35)  
 “upon me; therefore tell them to me.’ ‘Traveller (?)  
 “of the god Khas’ is the name of my right foot, and  
 “‘Staff of the goddess Hathor’ is the name of my left  
 “foot.’ (36) ‘Thou knowest me,’ [it saith], ‘pass on  
 “therefore over me.’”

“‘I will not make mention of thee,’ saith the guardian  
 “of the door of this Hall of double Maāti, ‘unless thou  
 “tellest [me] my name’; ‘Discerner of (37) hearts and  
 “searcher of the reins’ is thy name. ‘Now will I make  
 “mention of thee [to the god]. But who is the god  
 “that dwelleth in his hour? Speak thou it’ (*i.e.*, his  
 “name). Māau-Tauī (*i.e.*, he who keepeth the record  
 “of the two lands) [is his name]. ‘Who then is (38)  
 “Māau-Tauī?’ He is Thoth. ‘Come,’ saith Thoth.  
 “‘But why hast thou come?’ I have come, and I press

<sup>1</sup> The Papyrus of Nu continues, “I will not open unto thee and I will not let thee pass by me,” saith the Guardian of this door, ‘unless (33) thou tellest [me] my name’; ‘Ox of Seb’ is thy name.” See above, l. 30.



“forward that I may be mentioned. What now (39) is  
 “thy condition? I, even I, am purified from evil  
 “things, and I am protected from the baleful deeds  
 “of those who live in (40) their days; and I am not  
 “among them. ‘Now will I make mention of thee [to  
 “the god].’<sup>1</sup> ‘[Tell me now], who is he<sup>2</sup> whose (44)  
 “heaven is of fire, whose walls [are surmounted by]  
 “living uraei, and the floor of whose house is a stream  
 “of water? Who is he, I say?’ It is (45) Osiris.  
 “‘Come forward, then: verily thou shalt be mentioned  
 “[to him]. Thy cakes [shall come] from the Eye of  
 “Rā, and thine ale [shall come] from (46) the Eye of  
 “Rā, and the sepulchral meals which shall be brought  
 “to thee upon earth [shall come] from the Eye of  
 “Rā. This hath been decreed for the Osiris the over-  
 “seer of the house of the overseer of the seal, Nu,  
 “triumphant.’ ”

**RUBRIC:** (47) The making of the representation of what shall happen in this Hall of double Maāti. This chapter shall be said [by the deceased] after he hath been cleansed and purified, and when he is arrayed in apparel, (48) and is shod with white leather sandals, and his eyes have been painted with antimony, and [his body] hath been anointed with unguent of *ānti*, and when he offereth oxen, and feathered fowl, and incense, and cakes, and ale, and (49) garden herbs. And, behold, thou shalt draw a representation of this in colour upon a new tile moulded from (50) earth upon which neither a pig nor other animals have trodden. And if [thou] doest this book upon it [in writing, the deceased] shall flourish, and his children (51) shall flourish, and [his name] shall never fall into

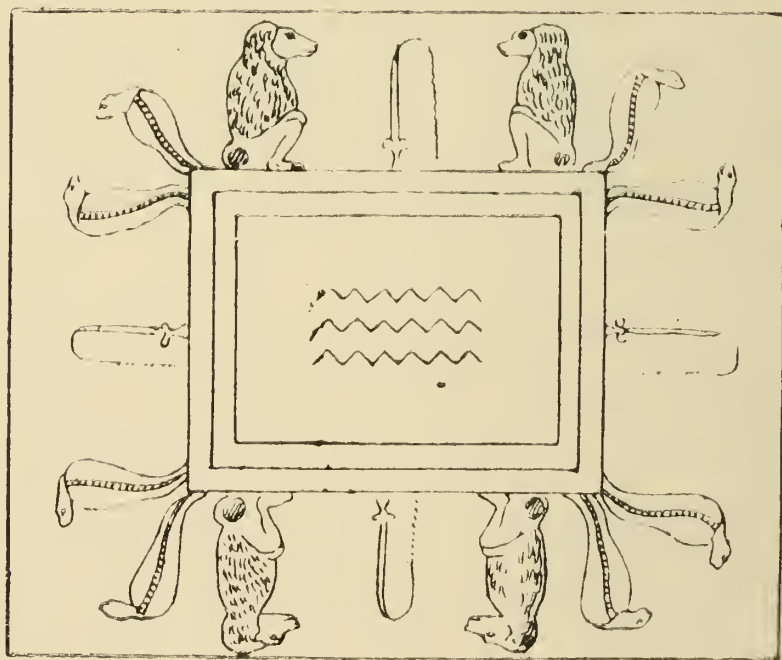
<sup>1</sup> Here the Papyrus repeats a passage given above.

<sup>2</sup> The words *semā-kuā* are superfluous.

oblivion, and he shall be as one who filleth (*i.e.*, satisfieth) the heart of the king and of his princes. And bread, and cakes, and sweetmeats, (52) and wine, and pieces of flesh shall be given unto him upon the altar of the great god; and he shall not be turned back at any door in Amentet, and he shall be (53) brought in along with the kings of Upper and Lower Egypt, and he shall be in the train of Osiris,<sup>1</sup> continually and regularly for ever.<sup>2</sup>

## CHAPTER CXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 24).]



**Vignette :** A lake of fire, at each corner of which is seated a dog-headed ape.

<sup>1</sup> After "Osiris" a Paris papyrus adds, "He shall come forth in whatsoever form he is pleased to appear as a living soul for ever and ever."

<sup>2</sup> In the Papyrus of Ani (sheet 33) this Rubric comes after Chapter XLII., and is written below the vignette of Chapter CXXVI.

**Text :**<sup>1</sup> (1) The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-hetep, triumphant, saith :— (2)

“Hail, ye four apes who sit in the bows of the boat  
 “of (3) Rā, who convey right and truth to Neb-er-tcher,  
 “who sit in judgment (4) on my misery and on my  
 “strength, who make the gods to rest contented by  
 “means of the flame of (5) your mouths, who offer holy  
 “offerings to the gods and sepulchral meals to the  
 “*khus*, (6) who live upon right and truth, and who  
 “feed upon (7) right and truth of heart, who are  
 “without deceit and fraud, and to whom wickedness  
 “is an abomination, (8) do ye away with my evil  
 “deeds, and put ye away my sin [which deserved  
 “stripes upon earth, and destroy ye any evil whatso-  
 “ever that belongeth unto me],<sup>2</sup> and let there be no  
 “obstacle whatsoever on my part (9) towards you. O  
 “grant ye that I may make my way through the under-  
 “world (*immet*), let me enter into Re-stau, let me  
 “pass through (10) the hidden pylons of Amentet. O  
 “grant that there may be given to me cakes, (11) and  
 “ale, and sweetmeats (?), even as [they are given] to  
 “the living *khus*, and grant that I may enter in (12)  
 “and come forth from Re-stau.”

“[The four apes make answer, saying], Come, then,

<sup>1</sup> This Chapter has no title either in the Theban or in the Saïte Recension.

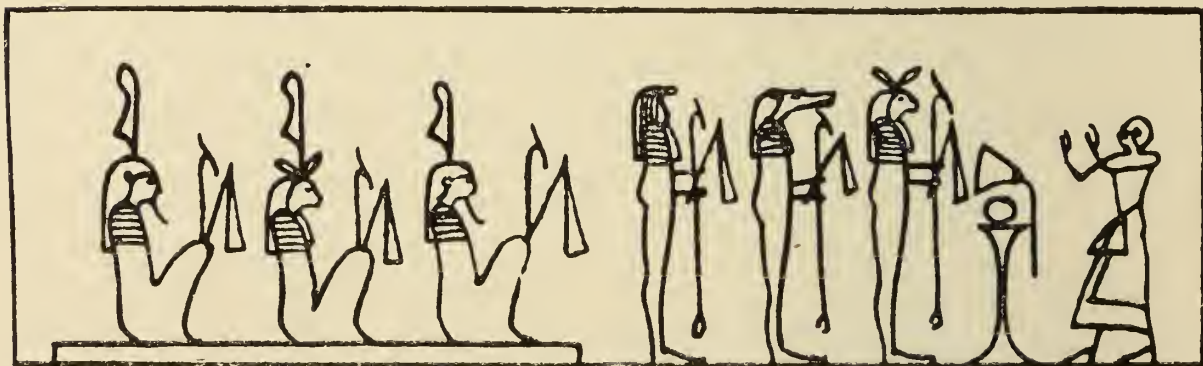
<sup>2</sup> The words in brackets are added from Brit. Mus. No. 9913.



“for we have done away with thy wickedness, and we  
 “have put away thy sin, along with the [sin deserving  
 “of] stripes which thou [didst commit] upon earth, and  
 “we have destroyed [all] the (13) evil which belonged  
 “to thee upon the earth. Enter, therefore, into Re-  
 “stau, and pass thou through the hidden pylons of  
 “Amentet, and there shall be given unto thee cakes,  
 “(14) and ale, and sweetmeats (?), and thou shalt come  
 “forth and thou shalt enter in at thy desire, even as  
 “do those *khus* who are favoured [of the god], and  
 “thou shalt be proclaimed (*or* called) each day in the  
 “horizon.”

## CHAPTER CXXVIIA.

[From the Tomb of Rameses IV. (see Naville, *op. cit.*, Bd. I.  
 Bl. 141; Lefébure, *Tombeau de Ramsès IV.*, Plate 13).]



**Vignette :** This version of the CXXVIIth Chapter has not yet been found in the papyri containing the Theban Recension. In the Saïte Recension (Lepsius, *op. cit.*, Bl. 51) the deceased stands, with both hands raised in adoration, before a table of offerings placed in the presence of six gods, three standing

upright and three seated, each of whom holds in his hands a flail and a sceptre. The first god has the head of a bull, the second is jackal-headed, the third is snake-headed, the fourth is human-headed, the fifth is bull-headed, and the sixth is human-headed. The last three have feathers, emblematic of right and truth, on their heads.

**Text :** (1) THE BOOK OF THE PRAISE OF THE GODS OF THE QERTI<sup>1</sup> WHICH A MAN SHALL RECITE WHEN HE COMETH FORTH BEFORE THEM TO ENTER IN TO SEE THE GOD IN THE GREAT TEMPLE OF THE UNDERWORLD. And he shall say :—

“Homage to you, O ye gods of the *Qerti*, (2) ye  
 “divine dwellers in Amentet! Homage to you, O ye  
 “guardians of the doors of the underworld, who keep  
 “ward over the god, who bear and proclaim [the names  
 “of those who come] into the presence of the god (3)  
 “Osiris, and who hold yourselves ready, and who praise  
 “[him], and who destroy the Enemies of Rā. O send  
 “ye forth your light and scatter ye the darkness [which  
 “is about] you, and behold ye the holy and divine (4)  
 “Mighty One, O ye who live even as he liveth, and  
 “call ye upon him that dwelleth within his divine  
 “Disk. Lead ye the King of the North and of the  
 “South, (Usr-Maāt-Rā-setep-en-Āmen), the son of the  
 “Sun, (Rā-meses-meri-Āmen-Rā-ḥeq-Maāt), through  
 “your doors, may his divine soul enter into your hidden  
 “places, (5) [for] he is one among you, and he hath

<sup>1</sup> I.e., districts or divisions of the underworld.

“shot forth calamities upon the serpent fiend *Āpep*,  
 “and he hath beaten down the obstacles [which *Āpep*  
 “set up] in *Āmentet*. Thy word hath prevailed mightily  
 “over thine enemies, O great God, who livest in thy  
 “divine Disk; thy word hath (6) prevailed mightily  
 “over thine enemies, O Osiris, Governor of *Āmentet*;  
 “thy word hath prevailed mightily over thine enemies  
 “in heaven and in earth, O thou King of the North and  
 “of the South, (*Uṣr-Maāt-Rā-setep-en-Āmen*), the son  
 “of the Sun, (*Rā-meses-meri-Āmen-Ra-ḥeq-Maāt*), and  
 “over the sovereign princes of every god and of every  
 “goddess, (7) O Osiris, Governor of *Āmentet*; he hath  
 “uttered words in the presence [of the god in] the  
 “valley of the dead, and he hath gained the mastery  
 “over the mighty sovereign princes. Hail, ye door-  
 “keepers (?), hail, ye doorkeepers, who guard your  
 “gates, who punish (8) souls, who devour the bodies  
 “of the dead, who advance over them at their examina-  
 “tion in the places of destruction, who give right and  
 “truth to the soul and to the divine *khu*, the beneficent  
 “one, (9) the mighty one, whose throne is holy in *Ākert*,  
 “who is endowed with soul like *Rā* and who is praised  
 “like Osiris, lead ye along the King of the North and  
 “of the South, (*Uṣr-Maāt-Rā-setep-en-Āmen*), the son  
 “of the Sun, (*Rā-meses-meri-Āmen-Rā-ḥeq-Maāt*), un-  
 “bolt ye for him (10) the doors, and open [ye] the place  
 “of his *Qerti* for him. Behold, make ye his word to



“triumph over his enemies, and indeed let meat-offer-  
 “ings and drink-offerings be made unto him by the god  
 “of the double door, and let him (11) put on the  
 “*nemmes* crown of him that dwelleth in the great  
 “and hidden shrine. Behold the image of Heru-  
 “khuti (Harmachis), who is doubly true, and who is  
 “the divine Soul and the divine and (12) perfect Khu;  
 “he hath prevailed with his hands. The two great  
 “and mighty gods cry out to the King of the North  
 “and South (Usr-Maāt-Rā-setep-en-Āmen), the son  
 “of the Sun, (Rā-meses-meri-Āmen-Rā-ḥeq-Maāt), they  
 “rejoice in him, they sing praises to (13) him, [and  
 “clap] their hands, they accord him their protec-  
 “tion, and he liveth. The King of the North and  
 “South (Usr-Maāt-Rā-setep-en-Āmen), the son of  
 “the Sun, (Rā-meses-meri-Āmen-Rā-ḥeq-Maāt), riseth  
 “like a living soul in heaven. He hath been com-  
 “manded to (14) make his transformations, he hath  
 “made himself victorious before the divine sovereign  
 “chiefs, and he hath made his way through the  
 “gates of heaven, and of earth, and of the under-  
 “world, even as hath Rā. The King of the North  
 “and South, (Usr-Maāt-Rā-setep-en-Āmen), the son  
 “of the Sun, (Rā-meses-meri-Āmen-Rā-ḥeq-Maāt), (15)  
 “saith, ‘Open unto me the gate[s] of heaven, and of  
 “earth, and of the underworld, for I am the divine soul

“ of Osiris and I rest in him, and let me pass through  
 “ their halls. Let [the gods] sing praises unto me  
 “ [when] they see (16) me ; let me enter and let favour  
 “ be shown unto me ; let me come forth and let me be  
 “ beloved ; and let me go forward, for no defect or fail-  
 “ ing hath been found clinging unto me.’ ”

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## CHAPTER CXXVII<sub>B</sub>.

[From the Papyrus of Ptaḥ-mes (Naville, *op. cit.*, Bd. I. Bl. 142).]

**Vignette :** Sixteen gods in four groups, each containing two pairs ; before each group is a table of offerings.

**Text :** (1) A CHAPTER TO BE RECITED ON COMING BEFORE THE DIVINE SOVEREIGN CHIEFS OF OSIRIS TO OFFER PRAISE UNTO THE GODS WHO ARE THE GUIDES OF THE UNDERWORLD. Osiris (2) the chief scribe and draughtsman, Ptaḥ-mes, triumphant, saith :—

“ Homage to you, O ye gods who dwell in the *Qerti*,<sup>1</sup>  
 “ ye gods who dwell in Amentet, (3) who keep ward  
 “ over the gates of the underworld and are the guardians  
 “ [thereof], who bear and proclaim [the names of those  
 “ who come] into the (4) presence of Osiris, who praise  
 “ him and who destroy the enemies of Rā. O send  
 “ forth your light and (5) scatter ye the darkness

<sup>1</sup> *I.e.*, divisions of the underworld.

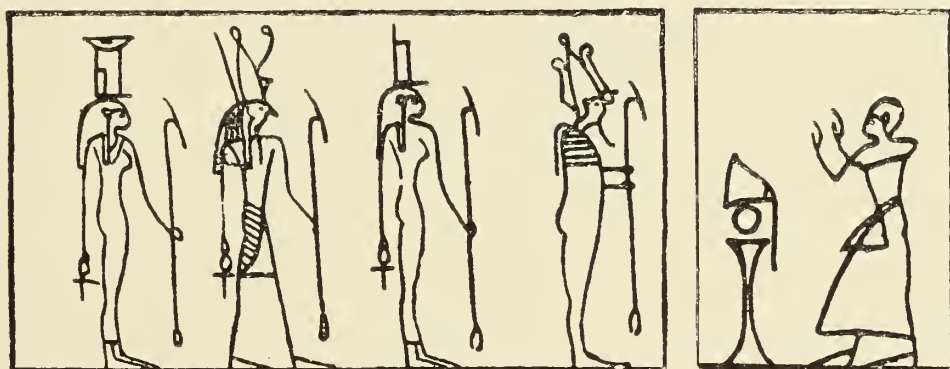
“ [which is about] you, and look upon the face of  
 “ Osiris, O ye who live even as he liveth, and praise  
 “ [ye] him (6) that dwelleth in his Disk, and lead [ye]  
 “ me away from your calamities. Let me come forth  
 “ and let me enter in through (7) your secret places, for  
 “ I am a mighty prince among you, for I have done  
 “ away with evil there, and I have beaten down the (8)  
 “ obstacles (?) [which have been set up] in Amentet.  
 “ Thou hast been victorious over thine enemies, O thou  
 “ that dwellest in thy Disk; thou hast been victorious  
 “ over thine (9) enemies, O Thoth, who producest (?)  
 “ statutes; thou hast been victorious over thine enemies,  
 “ O Osiris, (10) the chief scribe and draughtsman, Ptaḥ-  
 “ mes, triumphant; thou hast been triumphant over  
 “ thine enemies, O Osiris, thou Governor of Amentet,  
 “ in heaven and upon earth in the presence of the (11)  
 “ divine sovereign chiefs of every god and of every god-  
 “ dess; and the food (?) of Osiris, the Governor of  
 “ Amentet, is in the presence of the god whose name  
 “ is hidden before (12) the great divine sovereign chiefs.  
 “ Hail, ye guardians of the doors, ye [gods] who keep  
 “ ward over their habitations (?), who keep the reckon-  
 “ ing, and who commit [souls] to (13) destruction, who  
 “ grant right and truth to the divine soul which is  
 “ stablished, who are without evil in the abode of  
 “ Aḳert, (14) who are endowed with soul even as is  
 “ Rā, and who are . . . . . as is Osiris, guide ye  
 “ Osiris the chief scribe, the draughtsman, (15) Ptaḥ-  
 “ mes, triumphant, open ye unto him the gates of the



“underworld, and the uppermost part of his estate and  
 “his *Qert*. (16) Behold, make [ye him] to be victorious  
 “over his enemies, provide [ye him] with the offerings  
 “of the god of the underworld, make noble the divine  
 “being who dwelleth in the *nemmes* (17) crown, the  
 “lord of the knowledge of *Åkert*. Behold, stablsh  
 “. . . . . this soul in right and truth, (18) [and let it  
 “become] a perfect soul that hath gained the mastery  
 “with its two hands. The great and mighty gods cry  
 “out, ‘He hath gotten the victory,’ (19) and they  
 “rejoice in him, and they ascribe praise unto him  
 “with their hands, and they turn unto him their  
 “faces. (20) The living one is triumphant, and is  
 “even like a living soul dwelling in heaven, and he  
 “hath been ordered to perform [his] transformations.  
 “Osiris (21) triumphed over his enemies, and Osiris,  
 “the chief scribe and draughtsman, *Ptah-mes*, trium-  
 “phant, hath gained the victory (22) over his enemies  
 “in the presence of the great divine sovereign chiefs  
 “who dwell in heaven, and in the presence of the great  
 “divine sovereign chiefs who dwell upon the earth.”

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## CHAPTER CXXVIII.

[From Lepsius, *Todtenbuch*, Bl. 51.]

**Vignette :** The deceased standing before a table of offerings, with both hands raised in adoration, in the presence of the gods Osiris, Isis, Horus the son of Isis, and Nephthys.

**Text:** A HYMN OF PRAISE TO OSIRIS. (1) The Osiris, *Äuf-ānh*, triumphant, saith :—

“Homage to thee, O Osiris *Un-nefer*, triumphant,  
 “thou son of Nut, thou first-born son of Seb, thou  
 “mighty one who comest forth from Nut, thou King  
 “in the city of *Nifu-ur*,<sup>1</sup> thou Governor of *Ämentet*,  
 “thou lord (2) of *Äbtu* (Abydos), thou lord of souls,  
 “thou mighty one of strength, thou lord of the *atef*  
 “crown in *Suten-ḥenen*, thou lord of the divine form  
 “in the city of *Nifu-ur*, thou lord of the tomb, thou  
 “mighty one of souls in *Ṭaṭṭu*, thou lord of [sepulchral]

<sup>1</sup> A name of the city of Abydos.

“offerings, thou whose festivals are many in Tattu. (3)  
“The god Horus exalteth his father in every place (or  
“shrine), and he uniteth [himself] unto the goddess  
“Isis and unto her sister Nephthys; and the god  
“Thoth reciteth for him the mighty glorifyings which  
“are within him, [and which] come forth from his  
“mouth, and the heart of Horus is stronger than that  
“of all the gods. (4) Rise up, then, O Horus, thou son  
“of Isis, and avenge thy father Osiris. Hail, O Osiris,  
“I have come unto thee; I am Horus and I have  
“avenged thee, and I feed this day upon the sepulchral  
“meals of oxen, and feathered fowl, and upon all the  
“beautiful things [offered] unto Osiris. Rise up, then,  
“O Osiris, (5) for I have struck down for thee all thine  
“enemies, and I have taken vengeance upon them for  
“thee. I am Horus upon this beautiful day of thy  
“fair rising in thy Soul which exalteth thee along with  
“itself on this day before thy divine sovereign princes.  
“Hail, O Osiris, (6) thy *ka* hath come unto thee and  
“rests with thee, and thou retest therein in thy name  
“of Ka-Hetep. It maketh thee glorious in thy name of  
“Khu, and it maketh me like unto the Morning Star  
“in thy name of Pehu, and it openeth for thee (7) the  
“ways in thy name of Ap-uat. Hail, O Osiris, I have  
“come unto thee and I have set thine enemies under  
“thee in every place, and thou art triumphant in  
“the presence of the company of the gods and of the  
“divine sovereign chiefs. Hail, O Osiris, thou hast  
“received thy sceptre and (8) the place whereon thou



“art to rest, and thy steps are under thee. Thou  
 “bringest food to the gods, and thou bringest sepul-  
 “chral meals unto those who dwell in their tombs.  
 “Thou hast given thy might unto the gods and thou  
 “hast created the Great God; thou hast thy existence  
 “with them in their spiritual bodies, thou gatherest  
 “thyself unto (9) all the gods, and thou hearest the  
 “word of right and truth on the day when offerings to  
 “this god are ordered on the festivals of Uka.”

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## CHAPTER CXXIX.



**Vignette :** This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus we find the deceased poling along a boat wherein are Rā and the *Bennu* bird, and in front of the boat stand a table of offerings, the god Osiris, and the Tet.

**Text ;** See Chapter C.

## CHAPTER CXXX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 17).]



**Vignette :** The deceased standing between the two boats of the sun. In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 52) the deceased is seen standing in the stern of a boat behind Rā and two other gods.

**Text :** (1) ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*, WHICH IS [TO BE RECITED ON] THE BIRTHDAY OF OSIRIS, AND OF MAKING TO LIVE THE SOUL FOR EVER.<sup>1</sup> (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“The heavens are opened, the earth is opened, the  
 “West is opened, the East is opened, the southern half  
 “of heaven is opened, the northern half of heaven is  
 “opened, the doors are opened, and the (3) gates are  
 “thrown wide open to Rā [as] he cometh forth from

<sup>1</sup> Variant, “The Book of making the soul to live for ever. [To be recited] on the day of embarking in the boat of Rā to pass over to the chiefs of flame.” See Naville, *op. cit.*, Bd. II. p. 338.

“ the horizon. The *Sektet* boat openeth for him the  
“ double doors and the *Mātet* boat bursteth open [for  
“ him] the gates ; he breatheth, and the god (4) Shu  
“ [cometh into being], and he createth the goddess Tef-  
“ nut. Those who are in the following of Osiris follow  
“ in his train, and the overseer of the house of the  
“ overseer of the seal, Nu, triumphant, (5) followeth  
“ on in the train of Rā. He taketh his iron weapon  
“ and he forceth open the shrine even as doth Horus,  
“ and pressing onwards he advanceth unto the hidden  
“ things of his habitations with the libations of (6) his  
“ divine shrine ; the messenger of the god that loveth  
“ him. The Osiris Nu, the overseer of the house of  
“ the overseer of the seal, triumphant, bringeth forth  
“ the right and the truth, and he maketh to advance  
“ the going forward<sup>1</sup> of (7) Osiris. The Osiris Nu, the  
“ overseer of the house of the overseer of the seal,  
“ triumphant, taketh in [his hand[s] the cordage and  
“ he bindeth fast the shrine. Storms are the things  
“ which he abominateth. (8) Let no water-flood be  
“ nigh unto him, let not the Osiris Nu, the overseer  
“ of the house of the overseer of the seal, trium-  
“ phant, be repulsed before Rā, and let him not be  
“ made to turn back ; for, behold, the Eye is in his  
“ two hands. (9) Let not the Osiris Nu, the overseer  
“ of the house of the overseer of the seal, triumphant,  
“ walk in the valley of darkness, let him not enter into  
“ (10) the Lake of those who are evil, and let him have

<sup>1</sup> Or, “ images.”



“no existence among the damned, even for a moment.  
“Let not the Osiris Nu fall headlong (11) among those  
“who would lead him captive, and let not [his] soul go  
“in among them. Let his divine face take possession  
“of the place behind the block, the block of the god  
“Septu.”

“Hymns of praise be unto you, O ye divine beings of  
“the Thigh, (12) the knives of God [work] in secret,  
“and the two arms and hands of God cause the light  
“to shine; it is doubly pleasant unto him to lead the  
“(13) old unto him along with the young at his season.  
“Now, behold, the god Thoth dwelleth within his  
“hidden places, and he performeth the ceremonies of  
“libation (14) unto the god who reckoneth millions of  
“years, and he maketh a way through the firmament,  
“and he doeth away with storms and whirlwinds from  
“his stronghold, and the Osiris Nu, the overseer  
“of the house of the overseer of the seal, triumphant,  
“arriveth in the places of his (15) habitations. [O ye  
“divine beings of the Thigh], do ye away with his  
“sorrow, and his suffering, and his pain, and may the  
“sorrow of the Osiris [Nu] be altogether put away. Let  
“the Osiris Nu, the overseer of the house of the over-  
“seer of the seal, triumphant, gratify (16) Rā, let him  
“make a way into the horizon of Rā, let his boat be  
“made ready for him, let him sail on happily, and let  
“Thoth put light into [his] heart; (17) then shall the  
“Osiris Nu, triumphant, praise and glorify Rā, and Rā  
“shall hearken unto his words, and he shall beat down

“the obstacles which come from his enemies. I have  
 “not been (18) shipwrecked, I have not been turned  
 “back in the horizon, for I am Rā-Osiris, and the  
 “Osiris Nu, the overseer of the house of the overseer  
 “of the seal, shall not be shipwrecked (19) in the  
 “Great Boat. Behold him whose face is in the god  
 “of the Thigh, because the name of Rā is in the body  
 “of the Osiris Nu, the overseer of the house of the  
 “overseer of the seal, and his honour is in his mouth;  
 “(20) he shall speak unto Rā, and Rā shall hearken  
 “unto his words.”

“Hymns of praise unto thee, O Rā, in the horizon,  
 “and homage unto thee, O thou that purifiest with  
 “light (21) the denizens of heaven, O thou who hast  
 “sovereign power over heaven at that supreme moment  
 “when the paddles of thine enemies move with thee!  
 “The Osiris Nu, the overseer of the house of the overseer  
 “of the seal, triumphant, (22) cometh with the ordering  
 “of right and truth, for there is an iron firmament in  
 “Āmentet which the fiend Āpep hath broken through  
 “with his storms before the double Lion-god, (23) and  
 “this will the Osiris Nu set in order; O hearken ye,  
 “ye who dwell upon the top of the throne of majesty.  
 “The Osiris Nu shall come in among thy divine sove-  
 “reign chiefs, (24) and Rā shall deliver him from Āpep  
 “each day so that he may not come nigh unto him,  
 “and he shall make himself vigilant. The Osiris Nu  
 “shall have power over the things which are written,  
 “he shall receive (25) sepulchral meals, and the god

“ Thoth shall provide him with the things which should  
“ be prepared for him. The Osiris Nu maketh right  
“ and truth to go round about the bows in the Great  
“ Boat, (26) and hath triumph among the divine  
“ sovereign chiefs, and he establisheth [it] for millions  
“ of years. The divine chiefs guide him and give unto  
“ him a passage in the boat (27) with joy and gladness ;  
“ the first ones among the company of the sailors of Rā  
“ are behind him, and he is happy. Right and truth  
“ are exalted, and they have come unto their divine  
“ lord, and praises have been ascribed unto (28) the  
“ god Neb-er-tcher. The Osiris Nu, the overseer of  
“ the house of the overseer of the seal, triumphant,  
“ hath taken in his hands the weapon and he hath  
“ made his way through heaven therewith ; the denizens  
“ thereof have ascribed praises unto him as [unto] a  
“ divine being who standeth up (29) and never sinketh  
“ to rest. The god Rā exalteth him by reason of what  
“ he hath done, and he causeth him to make of none  
“ effect the whirlwind and the storm ; he looketh (30)  
“ upon his splendours, and he stablisheth his oars, and  
“ the boat saileth round about in heaven, rising like  
“ the sun in the darkness. Thoth, the mighty one,  
“ leadeth the Osiris Nu (31) within his eye, and he  
“ sitteth [upon his] thigh[s] in the mighty boat of  
“ Kheperā ; he cometh into being, and the things which  
“ he saith come to pass. (32) The Osiris Nu ad-  
“ vanceth, and he journeyeth round about heaven unto  
“ Amentet, the fiery deities stand up before him, and



“the god Shu rejoiceth exceedingly, and they take in  
“their hands the bows [of the boat] of Rā along with  
“his divine mariners. (33) Rā goeth round about and  
“he looketh upon Osiris. The Osiris Nu is at peace,  
“the Osiris Nu is at peace. He hath not been driven  
“back, the flame of thy moment (34) hath not been  
“taken away from him, [O Rā,] the whirlwind and  
“storm of thy mouth have not come forth against  
“him, he hath not journeyed upon the path of the  
“crocodile—for he abominateth (35) the crocodile—  
“and it hath not drawn nigh unto him. The Osiris  
“Nu embarketh in thy boat, O Rā, (36) he is furnished  
“with thy throne, and he receiveth thy spiritual form.  
“The Osiris Nu travelleth over the paths of Rā at  
“daybreak to drive back the fiend Nebt; [he] cometh  
“(37) upon the flame of thy boat, [O Rā,] upon  
“that mighty Thigh. The Osiris Nu knoweth it,  
“and he attaineth unto thy boat, (38) and behold  
“he [sitteth] therein; and he maketh sepulchral  
“offerings.”

RUBRIC : [This chapter shall be] recited over a boat of the god Rā which hath been painted (39) in colours in a pure place. And behold thou shalt place a figure of the deceased in the bows thereof, and thou shalt paint a Sektet boat upon the right side thereof, and an Āṭet boat upon the left side thereof, and there shall be made (40) unto them offerings of bread, and cakes, and wine, and oil, and every kind of fair offering upon the birthday of Osiris. If these ceremonies be performed his soul shall have existence, and shall live for ever, and shall not die (41) a second time.

The following is from the Rubric to this Chapter in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 53):—

“[He shall know] the hidden things of the underworld, he shall penetrate the hidden things in Neter-khertet (the underworld).”

“[This Chapter] was found in the large hall (?) of the Temple under the reign of His Majesty Senti (Hesepti), triumphant, and it was found in the cavern of the mountain which Horus made for his father Osiris Un-nefer, triumphant. Now since Rā looketh upon this deceased in his own flesh, he shall look upon him as the company of the gods. The fear of him shall be great, and the awe of him shall be mighty in the heart of men, and gods, and *Khus*, and the damned. He shall be with his soul and shall live for ever; he shall not die a second time in the underworld; and on the day of weighing of words no evil hap shall befall him. He shall be triumphant over his enemies, and his sepulchral meals shall be upon the altar of Rā in the course of each day, day by day.”

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## CHAPTER CXXXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 17 and 18).]

**Vignette :** This Chapter is without vignette, both in the Papyrus of Nu and in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 54).

**Text :** (1) THE CHAPTER OF HAVING EXISTENCE NIGH UNTO RĀ.<sup>1</sup> The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I am that god Rā who shineth in the night. Every  
 “(2) being who followeth in his train shall have life in  
 “the following of the god Thoth, and he shall give  
 “unto him the risings of Horus in the darkness. The  
 “heart of Osiris Nu, the overseer of the house of the  
 “overseer of the seal, triumphant, is glad (3) because  
 “he is one of those beings, and his enemies have been  
 “destroyed by the divine princes. I am a follower of  
 “Rā, and [I have] received his iron weapon. (4) I  
 “have come unto thee, O my father Rā, and I have  
 “advanced to the god Shu. I have cried unto the  
 “mighty goddess, I have equipped the god Hu, (5) and  
 “I alone have removed the Nebt god from the path of  
 “Rā. I am a Khu, and I have come to the divine  
 “prince at the bounds of the horizon. I have met

<sup>1</sup> Or, “The Chapter of making the way into heaven nigh unto Rā.”



“(6) and I have received the mighty goddess. I have  
“raised up thy soul in the following of thy strength,  
“and my soul [liveth] through thy victory and thy  
“mighty power; it is I who give commands (7) in  
“speech to Rā in heaven. Homage to thee, O great  
“god in the east of heaven, let me embark in thy boat,  
“O Rā, let me open myself out in the form of a divine  
“hawk, (8) let me give my commands in words, let me  
“do battle in my *Sekhem* (?), let me be master under  
“my vine. Let me embark in thy boat, O Rā, in  
“peace, (9) and let me sail in peace to the beautiful  
“Āmentet. Let the god Tem speak unto me, [saying],  
“‘Wouldst [thou] enter therein?’ The lady, the  
“goddess Mehen, is a million of years, yea, two million  
“years in (10) duration, and dwelleth in the house of  
“Urt and Nif-urt [and in] the Lake of a million years;  
“the whole company of the gods move about among  
“those who are at the side of him who is the lord of  
“divisions of places (?). And I say, ‘On every road  
“and among (11) these millions of years is Rā the lord,  
“and his path is in the fire; and they go round about  
“behind him, and they go round about behind him.’”

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## CHAPTER CXXXII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]



**Vignette :** The deceased standing before a house and holding a long staff in his hand. In the Brocklehurst papyrus the soul of the deceased, in the form of a human-headed bird, is seen hovering over a house by the side of which is a tree (see Naville, *op. cit.*, Bd. I. Bl. 145).

**Text :** (1) THE CHAPTER OF CAUSING A MAN TO COME BACK TO SEE HIS HOUSE UPON EARTH.<sup>1</sup> The Osiris Ani saith :—

“I am the Lion-god (2) coming forth with extended  
 “strides. I have shot arrows and I have wounded the  
 “prey; I have shot arrows and I have wounded the  
 “prey. I am the (3) Eye of Horus, and I pass through  
 “the Eye of Horus at this season. I have arrived at  
 “the furrows; let the Osiris Ani advance in peace.”<sup>2</sup>

<sup>1</sup> In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 54) the house is said to be “in the underworld.”

<sup>2</sup> Another papyrus adds the words, “I have advanced, and behold, I have not been found light, and the Balance is empty of my affair.”

## CHAPTER CXXXIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]



**Vignette :** The god Rā, hawk-headed and having upon his head the sun's disk, seated upon the cubit of Maāt in a boat ; before him he holds the emblem of "life." Above him is the legend, "Rā in his shrine." With him, in the boat, stands Ani, who "maketh adoration to Rā each day," with both hands raised in adoration.

**Text :** (1) THE BOOK OF MAKING PERFECT THE *KHU*, (2) WHICH IS TO BE RECITED ON THE DAY OF THE MONTH. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :—

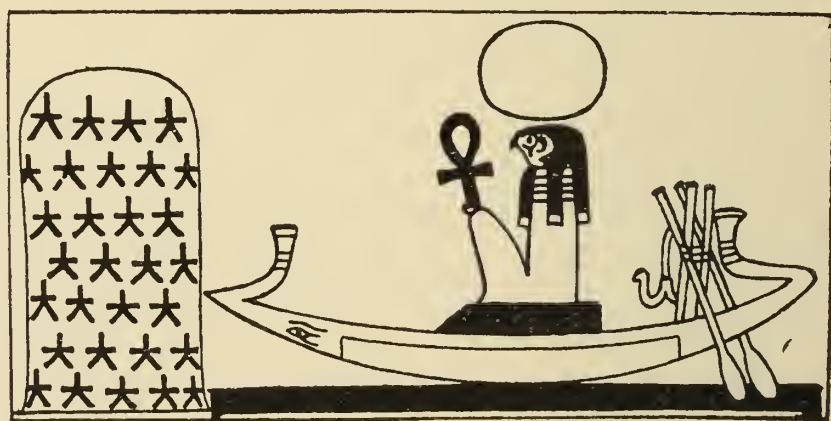
"Rā riseth in his horizon, and his company of the  
 "gods follow after him. The god cometh forth out of  
 "his hidden (3) habitations, and food falleth out of the  
 "eastern horizon of heaven at the word of the goddess  
 "Nut who maketh plain the paths of Rā, whereupon  
 "straightway the Prince goeth round about. (4) Lift  
 "up then thyself, O thou Rā, who dwellest in thy



“divine shrine, draw thou into thyself the winds,  
“inhale the north wind, swallow thou the skin (?) of  
“ (5) thy net on the day wherein thou breathest right  
“and truth. Thou separatest the divine followers, and  
“thou sailest in [thy] boat to Nut; the divine princes  
“ (6) march onwards at thy word. Thou takest count of  
“thy bones, thou gatherest together thy members, thou  
“settest thy face towards the beautiful Amentet, and  
“thou comest, being renewed each day. Behold,  
“ (7) thou art that Image of gold, and thou dost possess  
“the splendours of the disks of heaven and art terrible;  
“thou comest, being renewed each day. (8) Hail, the  
“horizon rejoiceth, and there are shouts of joy in the  
“rigging [of thy boat]; when the gods who dwell in  
“the heavens see the Osiris Nu, the overseer of the  
“house of the overseer of the seal, triumphant, (9) they  
“ascribe unto him as his due praises which are like  
“unto those ascribed unto Rā. The Osiris Nu, the  
“overseer of the house of the overseer of the seal,  
“triumphant, is a divine prince and he seeketh (?) the  
“*ureret* crown of Rā, (10) and he, the only one, is  
“strong in good fortune (?) in that supreme body which  
“is of those divine beings who are in the presence of  
“Rā. (11) The Osiris Nu is strong both upon earth  
“and in the underworld; and the Osiris Nu is strong  
“like unto Rā every day. (12) The Osiris Nu shall  
“not tarry, and he shall not lie without motion in this  
“land for ever. Being doubly beautiful [he] shall see  
“with his two eyes, and he shall hear (13) with his

“two ears; rightly and truly, rightly and truly. The  
 “Osiris Nu is like unto Rā, and he setteth in order the  
 “oars [of his boat] among those who are in the train of  
 “(14) Nu. He doth not tell that which he hath seen,  
 “and he doth not repeat that which he hath heard in  
 “the secret places. Hail, (15) let there be shouts of  
 “joy to the Osiris Nu, who is of the divine body of Rā,  
 “as he journeyeth over Nu, and who propitiateth the  
 “KA of the god (16) with that which he loveth. The  
 “Osiris Nu, the overseer of the house of the overseer of  
 “the seal, is a hawk, the transformations of which are  
 “mighty (*or* manifold).”<sup>1</sup>

RUBRIC: [This chapter shall be recited over a boat four<sup>2</sup>  
 cubits in its length (17) and made of green porcelain [on which  
 have been painted] the divine sovereign chiefs of the cities;  
 and a heaven with its stars shall [also] be made, and this thou



shalt have made ceremonially pure by means of natron and  
 incense. And, behold, (18) thou shalt make an image of Rā in  
 yellow (?) colour upon a new plaque and set it at the bows of  
 the boat. And behold, thou shalt make an image of the *khu*

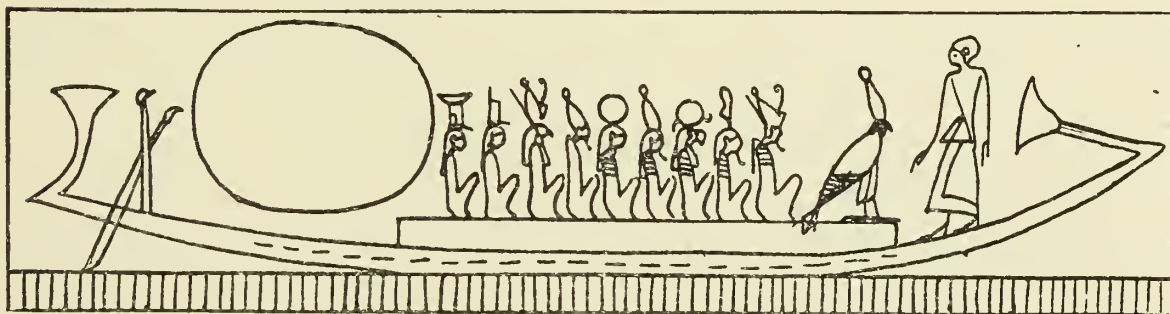
<sup>1</sup> The Papyrus of Nebseni has, “The Osiris Nebseni is the lord  
 of transformations in the presence of the hawk of gold.”

<sup>2</sup> The Papyrus of Ani has “seven cubits.”

(19) which thou dost wish to make perfect [and place it] in this boat, and thou shalt make it to travel about in the boat [which shall be made in the form of the boat] of Rā; and he shall see the god Rā (20) himself therein. Let not the eye of any man whatsoever look upon it with the exception of thine own self, or thy father,<sup>1</sup> or thy son, and guard [this] with great care.<sup>2</sup> [Now these things] shall make the *khu* perfect in the heart of Rā, and it shall give unto him power with the company of the gods; and the gods shall look upon him as a divine being like unto themselves; (21) and mankind and the dead shall look upon him and shall fall down upon their faces, and he shall be seen in the underworld in the form of the radiance of Rā.

## CHAPTER CXXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 17).]



**Vignette:**<sup>3</sup> The boat of the sun, before which stand the deceased and his daughter<sup>4</sup>; on the bows is perched the hawk of Horus with the crown of the South upon his head. In the boat are the gods Shu, Tefnut, Seb, Nut, Osiris, Isis, and Hathor, human-headed, and Horus, hawk-headed. In the Saïte Recension the gods in the boat are nine in number, and behind them is the disk of the sun (see Lepsius, *op. cit.*, Bl. 55).

<sup>1</sup> The words "or thy father" are from the Papyrus of Ani.

<sup>2</sup> These words are from the Brocklehurst papyrus (see Naville, *op. cit.*, Bd. II. p. 334). There are three copies of this rubric extant, and no one of them is complete!

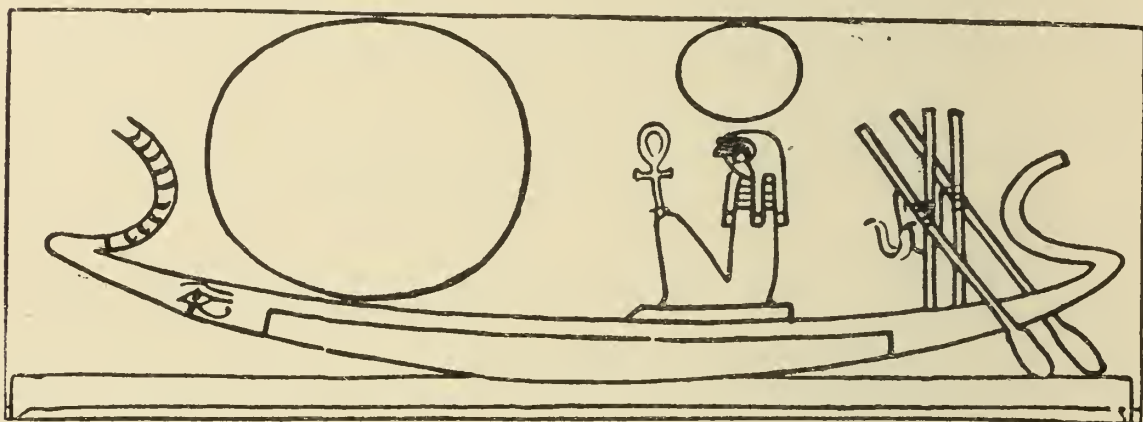
<sup>3</sup> See the Papyrus of Nebseni, sheet 6.

<sup>4</sup> Called "Thent-Men-nefer."



**Text :** (1) ANOTHER CHAPTER OF MAKING PERFECT THE KHU.<sup>1</sup> The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :—

“Homage to thee, O thou who art within thy divine  
 “shrine, who shinest with rays of light (2) and sendest  
 “forth radiance from thyself, who decreest joy for mil-  
 “lions of years unto those who love him, who givest  
 “their heart’s desire unto mankind, thou god Kheperā



“within thy boat who hast overthrown (3) Āpep. O  
 “ye children of the god Seb, overthrow ye the enemies  
 “of Osiris Nu, the overseer of the house of the overseer  
 “of the seal, triumphant, and destroy ye them (4) from  
 “the boat of Rā ; and the god Horus shall cut off their  
 “heads in heaven [where they are] in the form of  
 “feathered fowl, and their hind parts shall be on the  
 “earth in the form of animals and in the Lake in the  
 “form of (5) fishes. Every male fiend and every female  
 “fiend shall the Osiris Nu, the overseer of the house of

<sup>1</sup> In the Papyrus of Nebseni the title of this Chapter reads :—  
 “The Chapter of embarking in the boat of Rā and of being with  
 those who are in his following.”

“the overseer of the seal, destroy, whether he descendeth  
 “from the heaven, or whether he cometh forth from (6)  
 “the earth, or whether they come upon the waters, or  
 “whether they advance towards the stars, the god  
 “Thoth, the son of Åner, coming forth from the Ånerti,  
 “shall hack them in pieces. The Osiris (7) Nu is silent  
 “and dumb (?); cause ye this god, the mighty one of  
 “slaughter, the being greatly to be feared, to make  
 “himself clean in your blood and to bathe (8) himself  
 “in your gore, and ye shall certainly be destroyed by  
 “him (9) from the boat of his father Rā. The Osiris  
 “Nu is the god Horus to whom his mother the goddess  
 “Isis hath given birth, (10) and whom the goddess  
 “Nephthys hath nursed and dandled, even like Horus  
 “when [he] repulsed the fiends of the god Suti; and  
 “when they see the *ureret* crown stablished (11) upon  
 “his head they fall down upon their faces and they  
 “glorify [him]. Behold, when men, and gods, and  
 “*Khus*, and the dead see the Osiris (12) Nu in the  
 “form of Horus with the *ureret* crown stablished upon  
 “his head, they fall down upon their faces. And the  
 “Osiris Nu, the overseer of the house of the overseer  
 “of the seal, (13) triumphant, is victorious over his  
 “enemies in the heights of heaven, and in the depths  
 “thereof, and before the divine sovereign chiefs of  
 “every god and of every goddess.”

RUBRIC: (14) [This chapter] shall be recited over a hawk  
 standing and having the white crown upon his head, [and  
 over figures of] Tem, Shu, Tefnut, Seb, Nut, Osiris, Isis, Suti,

and Nephthys painted in yellow colour (15) upon a new plaque, which shall be placed in [a model of] the boat [of the sun], along with a figure of the deceased whom thou wouldst make perfect. These shalt thou anoint with cedar oil, and (16) incense shall be offered up to them on the fire, and feathered fowl shall be roasted. It is an act of praise to Rā as he journeyeth, and it shall cause a man to have his being (17) along with Rā day by day, whithersoever the god voyageth; and it shall destroy the enemies of Rā in very truth regularly and continually.

## CHAPTER CXXXV.

[From Lepsius, *Todtenbuch*, Bl. 55.]

**Vignette :** This Chapter has no vignette.

**Text :** ANOTHER CHAPTER TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH. The Osiris Auf-ānkh, triumphant, saith :—

“(1) Osiris unfettereth,” or, as others say, “openeth “the storm cloud [in] the body of heaven, and is unfettered himself; Horus is made strong happily each “day. He whose transformations are great (*or many*) “hath offerings made unto him at the moment, (2) and “he hath made an end of the storm which is in the “face of the Osiris Auf-ānkh, triumphant. Verily he “cometh, and he is Rā in [his] journeying, and he is “the four celestial gods in the heavens above. The

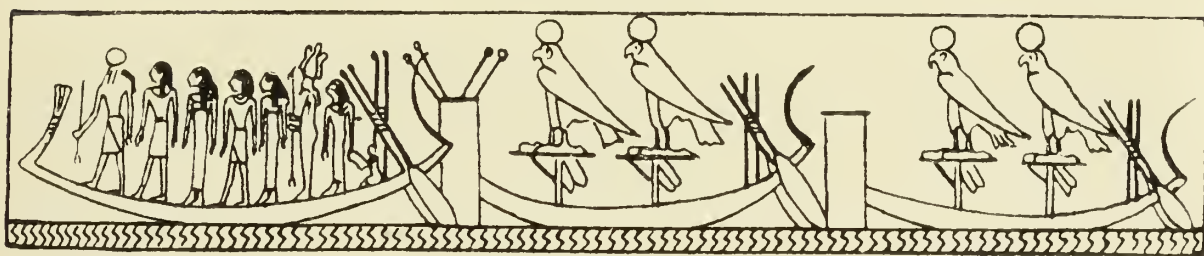


“Osiris Auf-ānh, triumphant, cometh forth (3) in his  
 “day, and he embarketh among the tackle of the  
 “boat.”

RUBRIC: If this chapter be known by the deceased he shall become a perfect *khu* in the underworld, and he shall not die therein a second time, and he shall eat his food side by side with Osiris. (4) If this chapter be known by him upon earth he shall be like unto Thoth, and he shall be adored by the living ones; he shall not fall headlong at the moment of royal flame of the goddess Bast, and the mighty princess shall make him to advance happily.

## CHAPTER CXXXVIA. (I.)

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]



Vignette: Three boats. In the first are Osiris, Horus (or, Rā), the deceased, and others; in the second and third are the two divine hawks on standards.

Text: (1) ANOTHER CHAPTER OF TRAVELLING IN THE GREAT BOAT OF RĀ. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:— (2)

“Behold now, O ye luminaries in Annu, ye people in

“Kherāḥa, the god Kha (?) hath been born ; his cordage  
 “(3) hath been completed, and the instrument where-  
 “with he maketh his way hath [he] grasped firmly. I  
 “have protected the implements of the gods, and I  
 “delivered the boat Kha (?) for him. I have come  
 “forth into heaven, and I have travelled therein with  
 “Rā in the form of an ape, and have (4) turned  
 “back the paths of Nut at the staircase of the god  
 “Sebek.”

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## CHAPTER CXXXVIA. (II.)

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

**Vignette :** In the Theban Recension this Chapter has no vignette, but in the Saïte Recension the deceased stands in the boat of the god Rā who is seated therein (see Lepsius, *op. cit.*, Bl. 56).

**Text :** (1) ANOTHER CHAPTER OF MAKING PERFECT THE *KHU* ; [it shall be recited] on the festival of Six. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :—

“Behold now, O ye luminaries in Ānnu (Heliopolis),  
 “ye people in (2) Kher-āḥa, the god hath been born ;  
 “his cordage (?) hath been completed, and the instru-  
 “ment wherewith he maketh his way he hath grasped  
 “firmly ; and the Osiris Nu is strong (3) with them to

“ direct the implement of the gods. The Osiris Nu hath  
“ delivered the boat of the sun therewith . . . . . ,  
“ and he cometh forth (4) into heaven. The Osiris Nu  
“ saileth round about in heaven, he travelleth therein  
“ unto Nut, he journeyeth along with Rā, and he  
“ voyageth therein in the form of (5) apes; [he]  
“ turneth back the water-flood which is over the  
“ Thigh of the goddess Nut at the staircase of the  
“ god Sebakū. (6) The hearts of Seb and Nut are  
“ glad and repeat the name which is new. Un-neferu  
“ reneweth [his] youth, Rā is in his splendours of light,  
“ (7) Unti hath his speech, and lo, the god of the In-  
“ undation is Prince among the gods. The taste of  
“ sweetness hath forced a way into the heart of the  
“ destitute one, and the lord of thy outcries (8) hath  
“ been done away with, and the oars (?) of the com-  
“ pany of the gods are in vigorous motion. Adored be  
“ thou, O divine Soul, who art endowed more than the  
“ gods of the South and North [in] their splendours!  
“ Behold, (9) grant thou that the Osiris Nu may be  
“ great in heaven even as thou art great among the  
“ gods; deliver thou him from every evil and mur-  
“ derous thing which may be wrought (10) upon him  
“ by the Fiend, and fortify thou his heart. Grant  
“ thou, moreover, that the Osiris Nu may be stronger  
“ than all the gods, all the *Khus*, and all the dead.  
“ (11) The Osiris Nu is strong and is the lord of  
“ powers. The Osiris Nu is the lord of right and  
“ truth (12) which the goddess Uatchit worketh. The



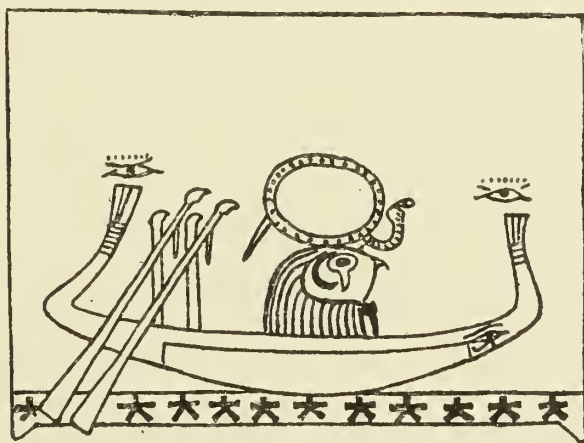
“ strength which protects the Osiris Nu is the strength  
 “ which protects the god Rā in heaven. O god Rā,  
 “ grant thou that the Osiris Nu may travel on (13) in  
 “ thy boat in peace, and do thou prepare a road where-  
 “ on [thy] boat may journey onwards; for the force  
 “ which protecteth (14) Osiris is the force which pro-  
 “ tecteth thee. The Osiris Nu driveth back the Croco-  
 “ dile from Rā day by day. (15) The Osiris Nu cometh  
 “ even as doth Horus in the splendours (?) of the horizon  
 “ of heaven, and he directeth (16) Rā through the  
 “ mansions of the sky; the gods rejoice greatly when  
 “ the Osiris Nu repulseth the Crocodile. The Osiris  
 “ Nu hath the amulet (?) of the god, and (17) the cloud  
 “ of Nebt shall not come nigh unto him, and the divine  
 “ guardians of the mansions of the sky shall not destroy  
 “ him. The Osiris Nu is a (18) divine being whose  
 “ face is hidden, and he dwelleth within the Great  
 “ House [as] the chief of the Shrine of the god. The  
 “ Osiris Nu carrieth the words of the god to Rā, (19)  
 “ and he cometh and maketh supplication unto the  
 “ divine lord with the words of his message. The  
 “ Osiris Nu is strong of heart, and he maketh his  
 “ offering at the moment (20) among those who perform  
 “ the ceremonies of sacrifice.”

RUBRIC: [This chapter] shall be said over a figure of the  
 deceased which shall be placed in [a model of] the boat of the  
 sun, and behold, [he that reciteth it] shall be washed, and  
 shall be ceremonially pure, (21) and he shall have burnt incense  
 before Rā, and shall have offered wine, and cakes, and roasted  
 fowl for the journey [of the deceased] in the boat of Rā. Now,

every (22) *khu* for whom such things are done shall have an existence among the living ones, and he shall never perish, and he shall have a being like unto that of the holy God; no evil thing whatsoever shall attack him. (23) And he shall be like unto a happy *khu* in Amentet, and he shall not die a second time. He shall eat and he shall drink in the presence of Osiris each day; he shall be borne along (24) with the kings of the North and of the South each and every day; he shall quaff water at the fountain-head; he shall come forth by day even as doth Horus; (25) he shall live and shall become like unto God; and he shall be hymned by the living ones, even as is Rā each and every day continually and regularly for ever.

## CHAPTER CXXXVI<sub>B</sub>.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]



**Vignette :** A boat in which is the head of a hawk, emblematic of Rā, whereupon is a disk encircled by a serpent, sailing over a heaven of stars; over the bows and stern are *utcharts*, or symbolic eyes.

**Text :** (1) THE CHAPTER OF SAILING IN THE GREAT BOAT OF RĀ TO PASS OVER (2) THE CIRCLE OF BRIGHT FLAME. The Osiris Nu, the overseer of

the house of the overseer of the seal, triumphant, saith :—

“[Hail], ye bright and shining flames which keep  
 “your place behind Rā, and which slay (3) behind him,  
 “the boat of Rā is in fear of the whirlwind and the  
 “storm; shine ye forth, then, and make [ye yourselves]  
 “visible. I have come [daily] along with the god  
 “Sek-hrā from the bight of his holy lake, (4) and I  
 “have seen the Maāt [goddesses] pass along, and the  
 “Lion-gods who belong unto them. Hail, thou that  
 “dwest in the coffer, who hast multitudes of plants (?),  
 “I (5) have seen [what is] there. We rejoice, and  
 “their princes rejoice greatly, and their lesser gods (?)  
 “are glad. I have made a (6) way in front of the boat  
 “of Rā, I have lifted myself up into his divine Disk,  
 “I shine brightly through his splendours; he hath  
 “furnished himself with the things which are his,  
 “taking possession thereof as the lord of right and  
 “truth. (7) And behold, O ye company of the gods,  
 “and thou ancestor of the goddess Isis,<sup>1</sup> grant ye that  
 “he may bear testimony to his father, the lord of those  
 “who are therein. I have (8) weighed the . . . . .  
 “in him [as] chief, and I have brought to him the  
 “goddess Tefnut, and he liveth. Behold, come, come,  
 “and declare before him the testimony (9) of right and  
 “truth of the lord Tem. I cry out at eventide and at  
 “his hour, saying;—Grant ye unto me (10) that I may  
 “come. I have brought unto him the jaws of the

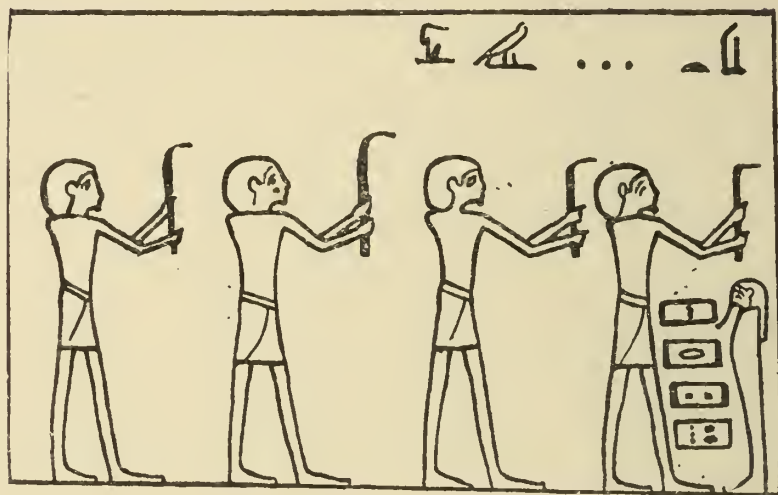
<sup>1</sup> Read “god Osiris”?



“passages of the tomb; I have brought unto him the  
“bones which are in Ānnu (Heliopolis); (11) I have  
“gathered together for him his manifold parts; I have  
“driven back for him the serpent fiend Āpep; I have  
“spit upon his gashes for him; I have made my road  
“and I have passed in (12) among you. I am he who  
“dwelleth among the gods, come, let [me] pass onwards  
“in the boat, the boat of the lord Sa. Behold, O  
“Heru-ur, (13) there is a flame, but the fire hath been  
“extinguished. I have made [my] road, O ye divine  
“fathers and your divine apes! I have entered upon  
“the horizon, and I have passed on (14) to the side of  
“the divine princes, and I have borne testimony unto  
“him that dwelleth in his divine boat. I have gone  
“forward over the circle of bright (15) flame which is  
“behind the lord of the lock of hair which moveth  
“round about. Behold, ye who cry out over your-  
“selves, ye worms in [your] hidden places, grant ye  
• “that I may pass onwards, (16) for I am the mighty  
“one, the lord of divine strength, and I am the spiritual  
“body (*sāḥ*) of the lord of divine right and truth made  
“by the goddess Uatchit. His strength which pro-  
“tecteth (17) is my strength which protecteth, which is  
“the strength which protecteth Rā. [Grant ye that I  
“may be in the following of Rā], and grant ye that I  
“may go round about with him in Sekhet-ḥetep [and  
“in] the two lands. (18) [I am] a great god, and [I  
“have been] judged by the company of his gods; grant  
“that divine, sepulchral meals may be given unto me.”

## CHAPTER CXXXVIIA.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 26).]



**Vignette :** Four men, each holding a flame, standing in the presence of a god, before whom are four pools or lakes.

**Text :** (1) THE CHAPTER OF THE FOUR BLAZING FLAMES WHICH ARE MADE FOR THE KHU. Behold, thou shalt make four square troughs of clay, (2) whereon thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the flame. (3) The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :—

“The fire cometh to thy KA, O Osiris, governor of  
 “Āmenti; the fire (4) cometh to thy Ka, O Osiris Nu,  
 “the overseer of the house of the overseer of the seal,  
 “triumphant. He that ordereth the night cometh  
 “after the day. (5) [The flame cometh to thy KA,

“ O Osiris, governor of those in *Āmenti*]<sup>1</sup> and the two  
 “ sisters (?) of *Rā* come likewise. Behold, [the flame]  
 “ riseth in *Ābtu* (Abydos) and it cometh ; and I cause it  
 “ to come [to] (6) the Eye of Horus. It is set in order  
 “ upon thy brow, O Osiris, governor of *Āmenti*,<sup>2</sup> and it  
 “ is (7) fixed within thy shrine and riseth upon thy  
 “ brow ; it is set in order upon thy breast, O Osiris Nu,  
 “ (8) and it is fixed upon thy brow. The Eye of Horus  
 “ is protecting thee, O Osiris, governor of *Āmenti*, and  
 “ it keepeth thee (9) in safety ; it casteth down headlong  
 “ all thine enemies for thee, and all thine enemies have  
 “ fallen headlong before thee. (10) O Osiris Nu, the  
 “ Eye of Horus protecteth thee, it keepeth thee in  
 “ safety, and it casteth down headlong (11) all thine  
 “ enemies. Thine enemies have fallen down headlong  
 “ before thy *KA*, O Osiris, governor of (12) *Āmenti*, the  
 “ Eye of Horus protecteth thee, it keepeth thee in  
 “ safety, and it hath cast down headlong all thine  
 “ enemies. (13) Thine enemies have fallen down head-  
 “ long before thy *Ka*, O Osiris Nu, the overseer of the  
 “ house of the overseer of the seal, triumphant, (14) the  
 “ Eye of Horus protecteth thee, it keepeth thee in  
 “ safety, it hath cast down headlong for thee all thine  
 “ enemies, and thine enemies have fallen down headlong  
 “ before thee. The Eye of Horus (15) cometh, it is  
 “ sound and well, and it sendeth forth rays like unto  
 “ *Rā* in the horizon ; it covereth over with darkness the

<sup>1</sup> Added from the Papyrus of Nebseni.

<sup>2</sup> In the Papyrus of Nebseni the deceased is here addressed.



“powers of Suti, it taketh possession thereof, and it  
 “bringeth its flame (16) against him upon [its] feet (?).  
 “The Eye of Horus is sound and well, thou eatest the  
 “flesh (?) of thy body by means thereof, and thou  
 “givest praise (?) thereto. The four flames enter into  
 “thy KA, O Osiris, governor of (17) Āmenti, the four  
 “flames enter into thy Ka, O Osiris Nu, the overseer  
 “of the house of the overseer of the seal, triumphant.  
 “Hail, ye children of Horus, Mesthi, Hāpi, Tuamāutef,  
 “(18) and Qebhsennuf, ye have given your protection  
 “unto your divine Father Osiris, the governor of  
 “Āmenti, grant ye your protection to the Osiris Nu,  
 “triumphant. (19) Now therefore, inasmuch as ye  
 “have destroyed the opponent[s] of Osiris, the governor  
 “of Āmenti, he liveth with the gods, and he hath  
 “smitten Suti with his hand and arm since light  
 “dawned upon the earth, and Horus hath gotten  
 “power, (20) and he hath avenged his divine Father  
 “Osiris himself; and inasmuch as your divine father  
 “hath been made vigorous through the union which ye  
 “have effected for him with the KA of Osiris, the  
 “Governor of Āmenti—now the Eye of Horus (21) hath  
 “avenged him, and it hath protected him, and it hath  
 “cast down headlong for him all his enemies, and all  
 “his enemies have fallen down before him—even so do  
 “ye destroy the (22) opponent[s] of the Osiris Nu, the  
 “overseer of the house of the overseer of the seal,  
 “triumphant. Let him live with the gods, let him  
 “smite down his enemy, let him destroy [him] (23) when

“light dawneth upon the earth, let Horus gain power  
 “and avenge the Osiris Nu, let the Osiris Nu have  
 “vigour through the union which ye have effected for  
 “him with his *Ka*. (24) O Osiris Nu, the Eye of Horus  
 “hath avenged thee, it hath cast down headlong all  
 “thine enemies for thee, and all thine enemies have  
 “fallen down headlong before thee. Hail, Osiris,  
 “(25) Governor of *Āmenti*, grant thou light and fire  
 “to the happy soul which is in *Suten-henen* (*Hera-*  
 “*cleopolis*); and [O ye children of Horus] grant ye  
 “power unto the living soul of the (26) Osiris Nu  
 “within his flame. Let him not be repulsed and let  
 “him not be driven back at the doors of *Āmentet*; O  
 “let his offerings of bread and of linen garments be  
 “brought unto him (27) among [those of] the lords of  
 “funeral oblations, O offer ye praises as unto a god to  
 “the Osiris Nu, destroyer of his opponent[s] in his  
 “form of right and truth and in his (28) attributes of a  
 “god of right and truth.”

RUBRIC: [This chapter] shall be recited over four fires  
 [made of] *ātmā* cloth which hath been anointed with *hātet*  
 unguent of *Thehennu*, and they shall be placed in the hands  
 of four men who shall have the names of the pillars of Horus  
 written (29) upon their shoulders, and they shall burn the  
 fires in the beautiful rays of *Rā*, and this shall confer power  
 and might upon the *Khu* among the stars which never set.  
 If this chapter be recited (30) for him he shall never, never  
 fail, and he shall become a living soul for ever, and these  
 fires shall make the *Khu* as vigorous as Osiris, (31) the  
 Governor of *Āmenti*, regularly and continually for ever. It  
 is a great struggle. Thou shalt not perform this ceremony  
 before any human being except thine own self, or thy father,

(32) or thy son, because it is an exceedingly great mystery of Amentet, and is a type of the hidden things of the underworld, for when [this ceremony hath been performed] the gods, and the *Khus*, and the dead shall see him (33) in the form of the Governor of Amenti, and he shall have power and dominion like this god.

If thou shalt undertake to perform for him [what is ordered] in this "Chapter of the four blazing flames" each [day?] (34) thou shalt cause the form of the deceased to come forth from every hall [in the underworld] and from the seven halls of Osiris. And he shall have an existence in the form of the god, he shall have power and dominion corresponding to that of the gods and the *Khus* (35) for ever and ever; he shall enter in through the hidden pylons and shall not be turned back before the god Osiris. And it shall come to pass, if these things have been done for him, that he shall enter in and come forth, (36) he shall not be turned back, no limit [to his journeying] shall be set, and he shall not have sentence of evil passed upon him on the day of the weighing of words before the god Osiris for ever and ever.

And thou shalt perform [what is ordered in] this book for (37) the deceased, and he shall become perfect and pure, and [thou shalt] open his mouth with the iron instrument, and shalt write down these writings in accordance with the things which are found in the books of the royal son Heru-ṭā-ṭā-f, (38) who discovered [them] in a hidden chest—now they were in the handwriting of the god himself—in the Temple of the goddess Unnut, the Lady of Unnu (Hermopolis), during his journey to make an inspection (39) of the temples, and of the lands, and of the funeral shrines of the gods. And these things shall be done secretly in the underworld, they are mysteries of the underworld, and they are (40) a type of the mysteries of Neter-khert.

And thou shalt say:—" [I] have come advancing  
 "quickly and casting light upon [his] footsteps, and  
 "hiding [myself] to cast light upon his hidden place (?).  
 "I stand up behind the *Tet*; I (41) stand up behind



“the *Tet* of Rā turning back the slaughter. I am  
“protecting thee, O Osiris.”

RUBRIC: This chapter shall be recited over a *Tet* of crystal which is set up upon a brick (42) made of green clay whereupon hath been inscribed this chapter. Then thou shalt make a cavity in the west wall, and, having [turned] the front of the *Tet* towards the east [therein] thou shalt wall it up with earth moistened with (43) cedar juice (?). It will repulse the enemies of Osiris who set themselves at the east wall.

And thou shalt say:—“[I] have driven back [thy  
“foes, and I] have kept watch for thee; and he that is  
“upon his mountain (*i.e.*, Anubis) hath kept watch (44)  
“at thy moment, and hath repulsed [thy foes for thee].  
“I have driven back the Crocodile [for thee] at thy  
“moment, and I am protecting thee, O Osiris Nu, the  
“overseer of the house of the overseer of the seal,  
“triumphant.” (45)

RUBRIC: This chapter shall be recited over [a figure of] Anubis made of green clay kneaded (?) with incense and set up on a brick of green clay whereupon it hath been inscribed. (46) Then thou shalt make a cavity in the east wall, and having [turned] the face of Anubis towards the west [therein], thou shalt wall it up. [It will repulse the enemies of Osiris] who set themselves at the south (west?) wall. (47)

And thou shalt say:—“I am the collar (*or* girdle) of  
“sand round the hidden coffer turning back the arm  
“from the blazing flame of the funeral mountain; I  
“have marched over the roads, and I am protecting the  
“Osiris (48) Nu, the overseer of the house of the over-  
“seer of the seal, triumphant.”

RUBRIC: [This chapter] shall be recited over a brick of green clay whereupon it hath been inscribed; and thou shalt place incense (?) in the middle thereof, (49) and thou shalt smear it with pitch (*or* resin) and set light to it. Then thou shalt make a cavity in the south wall, and having [turned] the front of the brick towards the north [therein], thou shalt wall it up. [It will repulse the enemies of Osiris] who set themselves at the (50) north wall.

And thou shalt say:—"O thou that comest to make  
 "a burning, I will not let thee do it; O thou that  
 "comest to shoot forth [fire], I will not let thee do it.  
 "I will burn thee, I will shoot forth [fire] (51) at thee,  
 "for I am protecting the Osiris Nu, the overseer of the  
 "house of the overseer of the seal, triumphant."

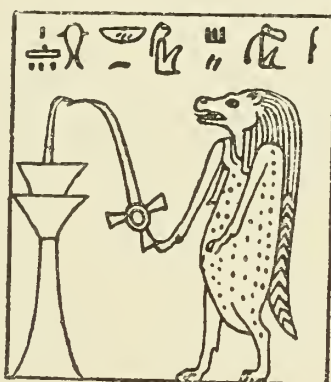
RUBRIC: [This chapter] shall be recited over a brick of green clay whereupon it hath been inscribed, along with a figure (?) of a (52) palm tree seven fingers in height; and thou shalt open its mouth. Then thou shalt make a cavity in the north wall, and having [turned] the face of the figure towards the south [therein], thou shalt wall it up [it will repulse the enemies of Osiris who set themselves at the south wall].

"And behold, these things shall be performed by a  
 "man who is clean and is (53) ceremonially pure,  
 "one who hath eaten neither meat nor fish, and who  
 "hath not [recently] had intercourse with women; and  
 "behold, thou shalt make offerings of cakes and ale,  
 "and shalt burn incense on the fire of these gods.  
 "(54) And every *Khu* for whom these things shall  
 "be done shall become like a holy god in the under-  
 "world; he shall not be turned back at any gate in  
 "Amentet, and he shall be in the following of (55)

“Osiris, wheresoever he goeth, regularly and continually.”<sup>1</sup>

## CHAPTER CXXXVII.B.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 6).]



**Vignette :** The goddess Api, the lady who giveth protection, in the form of a hippopotamus, setting light to a vessel of incense. In the Saïte Recension the deceased is seen sitting upon a chair with two burning lamps on each side of him (see Lepsius, *Todtenbuch*, Bl. 56); there the Chapter is called, “Chapter of making the flame to burn up.”

**Text :** (1) THE CHAPTER OF KINDLING A FLAME BY NEBSENI, THE SCRIBE AND DRAUGHTSMAN IN THE TEMPLE OF PTAḤ. [He saith]:—

“The white (or) shining Eye of Horus cometh. (2)  
“The brilliant Eye of Horus cometh. It cometh in

<sup>1</sup> The version of this Chapter found in the Papyrus of Nebseni (sheet 24) is much shorter than that here given, and that Papyrus omits all the supplementary Chapters and rubrics which are written in the Papyrus of Nu; a version much shorter still is given by Naville (*op. cit.*, Bd. II. p. 361) from the Papyrus of Nefer-uben-f in Paris.

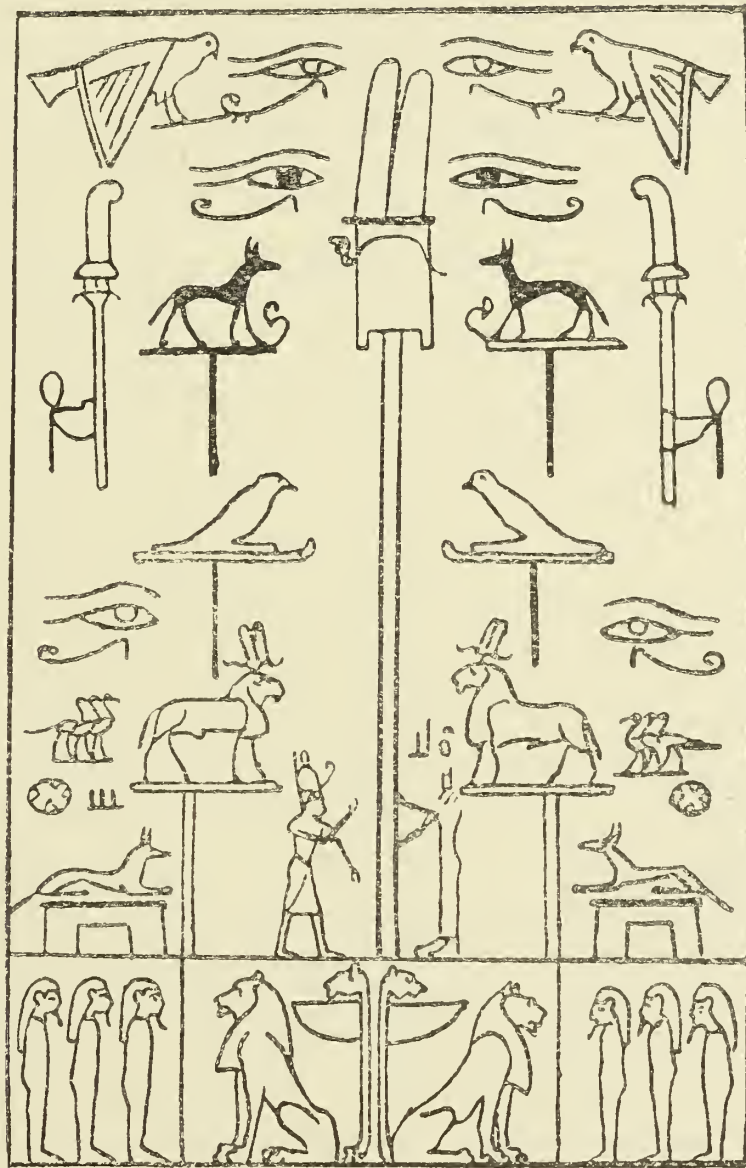


“peace, it sendeth forth rays of light unto Rā in the  
“horizon, and it destroyeth the powers (3) of Set  
“according to the decree (?). It leadeth them on,  
“and it taketh possession [of him], and its flame is  
“kindled against him. [Its] flame cometh and goeth  
“about, and bringeth (4) adoration (?); [it] cometh and  
“goeth about heaven in the train of Rā upon the two  
“hands of thy two sisters, O Rā. The Eye of Horus  
“liveth, yea liveth within the great hall; the Eye of  
“Horus liveth, yea liveth, and is An-Māut-f.”

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## CHAPTER CXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]



**Vignette :** The standard, emblematic of the nome of Teni, the capital of which was Abydos, surmounted by plumes and uraeus, etc., being set up by Isis and Osiris. On each side winged *utchats*, a fan or fly-flapper held upright by an emblem of life from which project human hands and arms, the hawk emblematic of Horus-Sept, a ram having plumes above his horns, and three gods standing upright. On one side are the

Souls of Pe, and the jackal, emblem of Ānpu (Anubis) or of Āp-uat; and on the other are the Souls of Tep and the jackal, emblem of Āp-uat or of Ānpu. Beneath the standard are the lion-gods of the horizon, one of whom is called "Yesterday" and the other "To-day."

**Text:** (1) THE CHAPTER OF ENTERING INTO ĀBTU, AND OF BEING IN THE FOLLOWING OF OSIRIS. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:— (2)

"Hail, ye gods who dwell in Ābtu (Abydos), ye  
 "divine sovereign chiefs who are gathered together,  
 "come ye forward with joy and gladness to (3) meet  
 "me, and look ye upon my divine father Osiris. I  
 "have been judged, and I have come forth from his  
 "shrine. I am Horus, the lord of Qemt (Egypt), and  
 "of the (4) red hilly desert; I have taken possession  
 "thereof. There is none who hath power over him,  
 "his Eye is mighty against his enemies, he hath  
 "avenged his divine Father, he hath destroyed the  
 "waterflood of his mother, he hath (5) crushed his  
 "enemies, he hath put down violence mightily, and  
 "hath stilled the strength of the god Nebt. The  
 "divine prince of many peoples, the sovereign of the  
 "two lands, hath taken possession of the house of his  
 "divine Father (6) by means of the written decrees. I  
 "have been tried in the Balance, my word is right and  
 "true, I have gained the mastery over my enemies, and  
 "bring to naught (?) the things (7) which they work  
 "against me. I am strong in the strength which pre-



“tecteth me, I am the son of Osiris, and my divine  
 “Father protecteth his body with strength and  
 “might (?)”

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## CHAPTER CXXXIX.

[See Chapter CXXIII.]

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## CHAPTER CXL.

[From Lepsius, *Todtenbuch*, Bl. 57.]



**Vignette :** The deceased kneeling, with both hands raised in adoration, before the jackal of Anubis, which is couchant on a pylon, a kneeling figure having an *utchat* on his head, and the god Rā.

**Text :** THE BOOK WHICH IS TO BE RECITED ON THE  
 LAST DAY OF THE SECOND MONTH OF THE SEASON

*PERT*<sup>1</sup> WHEN THE *UTCHAT* IS FULL IN THE SECOND MONTH OF THE SEASON *PERT*. (1) The Osiris *Auf-ānkh* saith :—

“The divine Power hath risen and shineth [in] the  
 “horizon, and the god Tem hath risen [out of] the  
 “odour of that which floweth from him. The *Khus*  
 “shine in heaven and Het-benbenet (2) rejoiceth, for  
 “there is among them a form which is like unto them-  
 “selves; and there are shouts and cries of gladness  
 “within the shrine, and the sounds of those who rejoice  
 “go round about through the underworld, (3) and  
 “homage [is paid] unto him at the decree of Tem  
 “and Heru-khuti (Harmachis). His Majesty ordereth  
 “the company of the gods to follow in the train of his  
 “Majesty; his Majesty ordereth the calling of the  
 “*Utchat* with you [to] (4) my members. He hath  
 “given strength to all my limbs, and hath made them  
 “vigorous with that which cometh forth from the mouth  
 “of His Majesty. His divine Eye resteth upon its seat  
 “with His Majesty at that hour (5) of the night on the  
 “day (?) of the fulfilment of the fourth hour (*or* four  
 “hours) of the beautiful land (?), on the last day of the  
 “second month of the season *pert*. The Majesty of the  
 “*Utchat* is in the presence of the company of the gods,  
 “and His Majesty shineth as he shone in the primeval  
 “time, when the *Utchat* was [first] (6) upon his head.  
 “Rā, Tem, Utchatet, Shu, Seb, Osiris, Suti, Horus,

<sup>1</sup> *I.e.*, the sixth month of the Egyptian year, which the Egyptian Christians or Copts call Mekhir **ⲙⲉⲕⲓⲣ** or **ⲙⲉⲕⲓⲣ**, Gr. **Μεχίρ**.

“Menth, Bāh, Rā-er-Neheh, Tehuti, Nāām, (7) Tchetta,  
 “Nut, Isis, Nephthys, Hathor, Nekht, Mert (?), Maāt,  
 “Ānpu, and Ta-mes-tchetta [are] the soul and body of  
 “Rā. (8) The computation of the *Utchat* hath been  
 “made in the presence of the divine lord of this earth;  
 “it is full to the uttermost, and it resteth (*or* setteth).  
 “And these gods are rejoicing on this day, and they  
 “have their hands beneath (?) them, and the festival of  
 “every god (9) having been celebrated, they say:—  
 “Hail, praise be unto thee, O thou who art as Rā,  
 “rejoice in him, for the mariners of [his] boat sail  
 “round about, and [he] hath overthrown the fiend  
 “Āpep. Hail, praise be unto thee, O thou who art  
 “as Rā who maketh himself to come into being (10) in  
 “the form of the god Kheperā. Hail, praise be unto  
 “thee, O thou who art as Rā, for [he] hath destroyed  
 “his enemies. Hail, praise be unto Rā, for he hath  
 “crushed the heads of the children (11) of impotent  
 “rebellion. And praise and rejoicing be unto the  
 “Osiris Auf-ānkh, triumphant.”

RUBRIC: [This chapter] shall be recited over an *Utchat*  
 of real lapis-lazuli or of *mak* stone plated with gold, before  
 which shall be offered (12) every kind of fair and pure oblation  
 when Rā showeth himself on the last day of the second month  
 of the season *pert*. And thou shalt make another *Utchat* of  
 jasper and place it upon such part of the dead man's body as  
 thou pleasest, and when this chapter hath been recited (13)  
 before the boat of Rā, the deceased shall be borne along with  
 these gods, and he shall become one of them, and he shall be  
 made to rise up in the underworld. And whilst this chapter is  
 being recited, and likewise whilst the offerings are being made



(14) at the time when the *Utchat* is full, four altars shall be lighted for Rā-Tem, and four for the *Utchat*, and four for the gods who have been mentioned. And upon each one of them shall there be bread-cakes made of fine flour, and five white cakes, and plants (?), and five white cakes, and *shai*, and five *bāaq*, and of incense one measure, and of *ṭeq* incense one measure, and one roasted joint of meat.

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## CHAPTERS CXLI. AND CXLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

**Vignette :** The deceased, with hands raised in adoration, bowing before a table of offerings of every kind; or, the deceased standing and offering incense and pouring out a libation before Osiris; or, the god Osiris seated within a shrine on a throne, by the side of which stand Isis and Nephthys. On a lotus flower stand the four Children of Horus, and on a standard is a jackal, emblematic of Anubis. These vignettes are figured by Naville (*op. cit.*, Bd. I. Bl. 153), and differ entirely from the vignette which accompanies Chapter CXLII. in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 59). Originally the text of Chapters CXLI. and CXLII. formed one composition, but it might readily be divided into two sections, viz., the list of the gods to whom a man was directed to make offerings for the benefit of his father and his son, and a list of the names of Osiris, and this is what the Editors of the Saïte Recension actually did, and they emphasized the division by giving to each section a distinct title.

**Text :** [HERE BEGINNETH] THE BOOK<sup>1</sup> [WHICH] A MAN SHALL RECITE FOR HIS FATHER OR FOR HIS SON DURING THE FESTIVALS OF ÂMENTET, WHEREBY HE SHALL MAKE HIM PERFECT WITH RĀ AND WITH THE GODS, AND WHEREBY HE SHALL HAVE HIS EXISTENCE WITH THEM; IT SHALL BE RECITED ON THE NINTH DAY OF THE FESTIVAL. Behold the Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, maketh offerings of cakes, and ale, and oxen, and feathered fowl, and joints of roast meat; and he burneth incense

1. to Osiris, the governor of Âmenti,<sup>2</sup>
2. to Rā-Ĥeru-khuti (Rā-Harmachis),<sup>3</sup>
3. to Nu,<sup>4</sup>
4. to Maāt,
5. to the Boat of Rā,
6. to Temu,<sup>5</sup>
7. to the Great company of the gods,
8. to the Little company of the gods,
9. to Horus, the lord of the *ureret* crown,
10. to Shu,
11. to Tefnut,

<sup>1</sup> In the Saïte Recension the title of the first section runs:—  
 “ [HERE BEGINNETH] THE BOOK OF MAKING PERFECT THE DECEASED,  
 “ AND OF KNOWING THE NAMES OF THE GODS OF THE SOUTHERN  
 “ AND NORTHERN HEAVENS, AND OF THE GODS OF THE *QERTI*, AND  
 “ OF THE GODS WHO ARE THE GUIDES OF THE UNDERWORLD (*TUAT*).  
 “ IT SHALL BE RECITED BY A MAN FOR HIS FATHER OR FOR HIS  
 “ MOTHER,” etc.

<sup>2</sup> The S. R. (*i.e.*, Saïte Recension) adds, “lord of the four districts of Âbtu (Abydos).” <sup>3</sup> S. R., Ĥeru-khuti. <sup>4</sup> The S. R. adds, “Father of the gods.” <sup>5</sup> S. R., Tēm-Kheperá.

12. to Seb,<sup>1</sup>
13. to Nut,<sup>1</sup>
14. to Isis,
15. to Nephthys,<sup>2</sup>
16. to the Temple of the *Kas* of Nebt-er-tcher,
17. to the Raging-one-of-heaven-who-raiseth-up-the  
god,
18. to Aukert<sup>3</sup> -dwelling-in-her-place,
19. to the city of Meht-Khebitet, the *sāhu* of the god,
20. to the Goddess-greatly-beloved-with-red-hair,
21. to the Goddess-joined-unto-life-with-flowing-hair,
22. to the Goddess-whose-name-is-mighty-in-her-  
works,
23. to the Bull, the husband of the divine Cow,<sup>4</sup>
24. to the beautiful Power of the beautiful Rudder  
of the northern heaven,<sup>5</sup>
25. to Him that revolveth, the guide of the two  
lands, the beautiful Rudder of the western heaven,<sup>6</sup>
26. to the God of light, who dwelleth in the Temple  
of the *āshemu*<sup>7</sup> beings, the beautiful Rudder of the  
eastern heaven,
27. to the Dweller in the Temple of the ruddy ones,  
the beautiful Rudder of the southern heaven,<sup>8</sup>

<sup>1</sup> In the S. R. Seb and Nut are mentioned together. <sup>2</sup> In the S. R. Osiris, Isis, and Nephthys are mentioned together. <sup>3</sup> In the S. R., Amenti. <sup>4</sup> In the S. R., "To the Bull of the Cows." <sup>5</sup> In the S. R., "To the beautiful Power, the Opener of the Disk. To the beautiful Rudder of the northern heaven." <sup>6</sup> In the S. R., "To Him that revolveth, the guide of the two lands. To the beautiful Rudder of the eastern heaven." <sup>7</sup> I.e., the gods in material forms. <sup>8</sup> In the S. R. this paragraph is in two sections.



28. To Mesthi,
29. to Hāpi,
30. to Tuamāutef,
31. to Qebhsennuf,<sup>1</sup>
32. to the *Ātert* of the South,
33. to the *Ātert* of the North,
34. to the *Sektet* boat,<sup>2</sup>
35. to the *Ātet* boat,<sup>3</sup>
36. to Thoth,<sup>4</sup>
37. to the Gods of the South,
38. to the Gods of the North,<sup>5</sup>
39. to the Gods of the West,
40. to the Gods of the East,<sup>6</sup>
41. to the Gods of the Thigh,
42. to the Gods of the funeral offerings,<sup>7</sup>
43. to the Great House,
44. to the Temple of Flame,<sup>8</sup>
45. to the Gods of the places of the dead,
46. to the Gods of the horizon,<sup>9</sup>
47. to the Gods of the fields,
48. to the Gods of the divine *Perti*,<sup>10</sup>

<sup>1</sup> In the S. R. the four "children of Horus" are mentioned together. <sup>2</sup> In the S. R. the two boats of the Sun are mentioned together. <sup>3</sup> After "Ātet boat," the S. R. adds, "to Hathor."

<sup>4</sup> In the S. R., "To Thoth, the Bull of Maāt, to Thoth, the Weigher of the words of the Company of the gods, to Thoth, the Guide of the gods. <sup>5</sup> In the S. R. the gods of the South and North are mentioned together. <sup>6</sup> In the S. R. the gods of the West and East are mentioned together. <sup>7</sup> This line is omitted in the S. R. <sup>8</sup> In the S. R. the "Great Double-House," and the "Double-House of Flame" are mentioned together. <sup>9</sup> In the S. R. the gods of the cemeteries and of the horizon are mentioned together. <sup>10</sup> In the S. R. the gods of the fields and of the *Qerti* (not *Perti*) are mentioned together.

49. to the Gods of the divine *Nesti*,<sup>1</sup>
50. to the Roads of the South,
51. to the Roads of the North,<sup>2</sup>
52. to the Roads of the East,
53. to the Roads of the West,<sup>3</sup>
54. to the Doors of the Underworld,
55. to the Pylons of the Underworld,
56. to the Leaves of the hidden doors,
57. to the hidden doors,
58. to the Guardians of the leaves of the Doors of the *Tuat* (Underworld),<sup>4</sup>
59. to the Hidden Faces who guard the roads,
60. to the Guardians who give divine food (?),
61. to the Guardians of the funeral mountains who give happy faces (?),
62. to the Flaming Beings who give forth fire,
63. to the divine burning Altars,
64. to those who scatter and extinguish the flame of fire in *Āmentet*,<sup>5</sup>

<sup>1</sup> In the S. R., "little ones."    <sup>2</sup> In the S. R. the gods of the *netches* and the southern and northern roads are mentioned together.    <sup>3</sup> In the S. R. the roads of the West and East are mentioned together.    <sup>4</sup> In the S. R. we have:—"To the Guide of the doors of the *Tuat*, to the Doorkeepers of the *Tuat* and of the pylons of the *Tuat*, to the hidden pylons of the *Tuat*, to the Doorkeepers of the pylons of the *Tuat*, to the hidden doors of the *Tuat*."    <sup>5</sup> In the S. R. we have:—"To those that scatter and extinguish the fire, to the fire in *Āmentet*," and after these lines are added the following:—

"To Him that giveth triumph to the *Khu*,  
 "To the Perfect one in *Āmentet*,  
 "To the East (*Ābtet*) and to its *Ka*."

65. to Osiris-Un-nefer,<sup>1</sup>
66. to Osiris-Ānkhti,
67. to Osiris-lord-of-life,
68. to Osiris-lord-of-wholeness,
69. to Osiris-dweller-in-Peku (?),
70. to Osiris-Orion (*Sah*),
71. to Osiris-Saa,
72. to Osiris-dweller-in-temples,
73. to Osiris-in-Resenet,
74. to Osiris-in-Mehenet,
75. to Osiris-golden-one-of-millions-of-years,
76. to Osiris-Bati-erpi,
77. to Osiris-Ptah-lord-of-life,
78. to Osiris-dweller-in-Re-stau,
79. to Osiris-dweller-in-the-funeral-mountain,
80. to Osiris-in-Ati,
81. to Osiris-in-Sehtet,
82. to Osiris-in-Netchefet,
83. to Osiris-in-Resu,
84. to Osiris-in-Pe,
85. to Osiris-in-Neteru,
86. to Osiris-in-Sau-the-Lower,
87. to Osiris-in-Baket,
88. to Osiris-in-Sunnu,
89. to Osiris-in-Rehenenet,

<sup>1</sup> In the S. R. here begins Chapter CXLII. with the title, "The Book of making perfect the deceased, and of making [him] to advance with long strides, and to come forth by day in all the transformations which he pleaseth, and to know the names of the god Osiris in every place wherein he chooseth to be."



90. to Osiris-in-Āpen,
91. to Osiris-in-Qefennu,
92. to Osiris-Sekri-in-Pet-she,
93. to Osiris-dweller-in-his-city,
94. to Osiris-in-Pesk-re,
95. to Osiris-in-his-habitations-in-the-Land-of-the-North,
96. to Osiris-in-heaven,
97. to Osiris-in-his-habitations-in-Re-stau,
98. to Osiris-Netchesti,
99. to Osiris-Atef-ur,
100. to Osiris-Sekri,
101. to Osiris-governor-of-eternity,
102. to Osiris-the-begetter,
103. to Osiris-in-the-water (?),
104. to Osiris-in-battle (?),
105. to Osiris-lord-of-everlastingness,
106. to Osiris-Prince,
107. to Osiris-Taiti,
108. to Osiris-in-Re-stau,
109. to Osiris-upon-his-sand,
110. to Osiris-dweller-in-the-hall-of-the-Cow,
111. to Osiris-in-Tanenet,
112. to Osiris-in-Netebit,
113. to Osiris-in-Sāa,
114. to Osiris-in-Beteshu,
115. to Osiris-in-Tepu,
116. to Osiris-in-Sau-the-Upper,
117. to Osiris-in-Nepert,

- 118. to Osiris-in-Shennu,
- 119. to Osiris-in-Henket,
- 120. to Osiris-in-Ta-sekri,
- 121. to Osiris-in-Shau,
- 122. to Osiris-in-Fat-Heru,
- 123. to Osiris-in-Maāti,
- 124. to Osiris-in-Henà.

In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 59) Chapter CXLII. is much fuller than in the papyri extant which contain the Theban Recension; as there given it is in a tabular form and is divided into six sections each containing twenty-six lines. It runs:—

**Text:** THE BOOK OF MAKING PERFECT THE DECEASED AND OF MAKING HIM TO ADVANCE WITH LONG STRIDES, AND TO COME FORTH BY DAY IN ALL THE TRANSFORMATIONS WHICH PLEASE HIM, AND TO KNOW THE NAMES OF THE GOD OSIRIS IN EVERY PLACE WHEREIN HE CHOOSEETH TO BE. The Osiris Auf-ānkh, born of Sheret-Āmsu, triumphant, saith:—

I. (1) “Osiris-un-nefer, (2) Osiris-the-living-one, (3) “Osiris-lord-of-life, (4) Osiris-Neb-er-tcher, (5) Osiris-“ opener-of-the-back-of-the-two-lands, (6) Osiris-dweller-“ in-Un, (7) Osiris-dweller-in-corn, (8) Osiris-Sah “(Orion), (9) Osiris-holy-crown-of-the-Souls-of-Ānnu “(Heliopolis), (10) Osiris-dweller-in-Thenenet, (11) “Osiris-in-Resenet, (12) Osiris-in-Mehenet, (13) Osiris-“ lord-of-millions-of-years, (14) Osiris-son-of-the-*Erpeti* “(*i.e.*, Isis and Nephthys), (15) Osiris-Ptah-lord-of-life,

“(16) Osiris-dweller-in-Re-stau, (17) Osiris-governor-of-  
 “the-world-dwelling-in-Ṭaṭṭu, (18) Osiris-dweller-in-  
 “the-funeral-mountain, (19) Osiris-holy-Soul-in-Ṭaṭṭu,  
 “(20) Osiris-in-Ati (?), (21) Osiris-in-Ḥeset,” or as  
 others say, “in Neter-seḥ, (22) Osiris-lord-of-Ta-ānkhtet  
 “(*i.e.*, Land of Life), (23) Osiris-in-Sau (Saïs), (24)  
 “Osiris-in-Netchet, (25) Osiris-in-the-South,” or as  
 others say, “among-the-divine-sovereign-chiefs, (26)  
 “Osiris-in-Pe.”

II. “(1) Osiris-in-Ṭept, (2) Osiris-in-Netrā, (3)  
 “Osiris-in-Lower-Sau (Saïs), (4) Osiris-in-Upper-Sau  
 “(Saïs), (5) Osiris-in-Ān-ruṭ-f, (6) Osiris-in-the-two-  
 “hawk-gods, (7) Osiris-in-Sunnu, (8) Osiris-in-Renen,  
 “(9) Osiris-in-Āper, (10) Osiris-in-Qenfennu, (11)  
 “Osiris-in-Sekri, (12) Osiris-in-Peṭet, (13) Osiris-in-  
 “his-temple-in-Re-stau, (14) Osiris-in-Nif-ur, (15)  
 “Osiris in-Neṭit, (16) Osiris-dweller-in-his-city, (17)  
 “Osiris-Ḥenti (*i.e.*, Osiris of the two crocodiles), (18)  
 “Osiris-in-Peḳes, (19) Osiris-in-his-temple-in-the-Land-  
 “of-the-South, (20) Osiris-in-his-temple-in-the-Land-of-  
 “the-North, (21) Osiris-in-heaven, (22) Osiris-on-earth,  
 “(23) Osiris-upon-[his-]throne, (24) Osiris-in-Atef-ur,  
 “(25) Osiris-Seker-in-the-closed-chest, (26) Osiris-  
 “prince-of-eternity-in-Ānnu.”

III. (1) “Osiris-the-begetter, (2) Osiris-in-the-*Sek-*  
 “*tet*-boat, (3) Osiris-in-Rertu-nifu, (4) Osiris-lord-of-  
 “eternity, (5) Osiris-lord-of-everlastingness, (6) Osiris-  
 “in-Ṭesher, (7) Osiris-in-Seshet, (8) Osiris-in-Ut-reset,



“(9) Osiris-in-Ut-meht, (10) Osiris-in-Āat-urt, (11)  
 “Osiris-in-Āpert, (12) Osiris-in-Shennu, (13) Osiris-in-  
 “He-kennut,” or as others say, “in-He-sert, (14) Osiris-  
 “in-Seker, (15) Osiris-in-Shau, (16) Osiris-fa-He-ru,  
 “(17) Osiris-in-Uu-pek, (18) Osiris-in-Maāti, (19)  
 “Osiris-in-Menā, (20) Osiris-Souls-of-his-father, (21)  
 “Osiris-lord-of-the-world-king-of-the-gods, (22) Osiris-  
 “in-Bener, (23) Osiris-Tai, (24) Osiris-on-his-sand, (25)  
 “Osiris-dweller-in-the-hall-of-his-Cows, (26) Osiris-in-  
 “Sā.”

IV. (1) “Osiris-in-Sāpti, (2) Osiris-in-Asher, (3)  
 “Osiris-in-all-lands, (4) Osiris-dweller-in-the-pool-of-  
 “the-Great-double-House, (5) Osiris-in-He-benbenet,  
 “(6) Osiris-in-Ānnu, (7) Osiris-the-aged-Chief-in-Ānnu,  
 “(8) Osiris-in-He-mak, (9) Osiris-in-Ākesh, (10) Osiris-  
 “in-Pe-of-Nu, (11) Osiris-in-the-Great-Temple, (12)  
 “Osiris-lord-of-life-in-Ābtu, (13) Osiris-lord-of-Taṭtu,  
 “(14) Osiris-dweller-in-the-throne-of-his-habitations(?),  
 “(15) Osiris-Prince-in-Ābtu, (16) Osiris-Prince-in-the-  
 “hidden-place, (17) Osiris-in-life-in-He-ka-Ptah, (18)  
 “Osiris-lord-of-might-destroyer-of-the-foe, (19) Osiris-  
 “Bull-in-Qemt, (20) Osiris-āheti, (21) Osiris-seh, (22)  
 “Osiris-He-ru-khuti, (23) Tem-Bull-of-the-body-of-the-  
 “Great-Company-of-the-gods, (24) Opener-of-the-roads-  
 “of-the-south-governor-of-the-two-lands, (25) Opener-  
 “of-the-roads-of-the-north-governor-of-heaven, (26)  
 “Ptah-stablisher-of-the-holy-seat-of-Rā.”

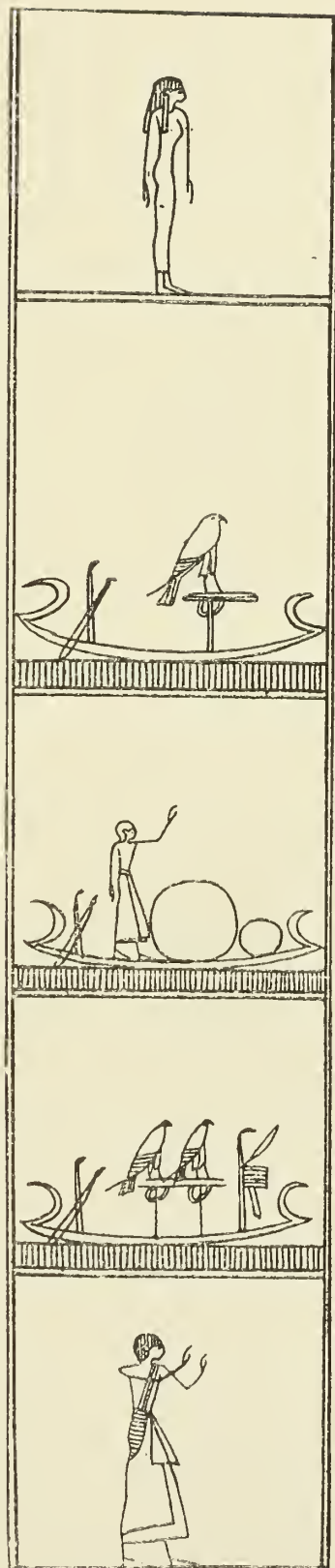
V. (1) “One-invoked (?) -in-He-benbenet, (2) Seb-

“prince-of-the-gods, (3) Heru-ur, (4) Heru-khentet-  
 “an-maati, (5) Heru-sa-Åuset, (6) Åmsu-suten-Heru-  
 “nekht, (7) An-mut-f-āb-ur, (8) Khnemu-Heru-hetep,  
 “(9) Heru-sekhai, (10) Heru-khent-Khatthi, (11) Heru-  
 “Tehuti, (12) An-Heru, (13) Anpu-khent-neter-seh,  
 “(14) Nut, (15) Isis-goddess-in-all-her-names, (16) Re-  
 “sekhait, (17) Shenthit, (18) Heqtit, (19) *Neshemet*-  
 “Boat-lord-of-eternity, (20) Nit (Neith)-Serqet, (21)  
 “Maāt, (22) Ahit, (23) The-four-birth-places-in-Åbtu,  
 “(24) Great-Meskhen, (25) Meskhen-Seqebet, (26)  
 “Meskhen-Menkhet.”

VI. (1) “Meskhen-nefert, (2) Åmseth, (3) Hāpi, (4)  
 “Tuamāutef, (5) Qebhsennuf, (6) Uraeus-within-the-  
 “Divine-House, (7) Gods-guides-of-the-Tuat, (8) Gods-  
 “of-the-Qerti, (9) Gods-goddess-within-Åbtu, (10)  
 “Shrines-North-South, (11) Devoted-ones-of-Osiris,  
 “(12) Osiris-dweller-in-Åmentet, (13) Osiris-in-his-  
 “every-place, (14) Osiris-in-his-place-in-the-Land-of-  
 “the-South, (15) Osiris-in-his-place-in-the-Land-of-  
 “the-North, (16) Osiris-in-every-place-where-his-KA-  
 “wisheth-to-be, (17) Osiris-in-all-his-halls, (18) Osiris-  
 “in-all-his-creations, (19) Osiris-in-all-his-names, (20)  
 “Osiris-in-all-his-holdings, (21) Osiris-in-all-his-risings,  
 “(22) Osiris-in-all-his-ornamentations, (23) Osiris-  
 “in-all-his-stations, (24) Heru-netch-tef-f-in-his-  
 “every-name, (25) Anpu-dweller-in-the-seh-hall-in-  
 “his-every-name, (26) Anpu-in-the-town-of-embalm-  
 “ment . . . . .”

## CHAPTER CXLIII.

Chapter CXLIII. consists of the Vignette to Chapter CXLII. (see Lepsius, *op. cit.*, Pl. 59) which is found in the Saïte Recension only. This Vignette is divided into five sections:— (1) A woman standing upright with pendent arms. (2) The hawk of Horus upon a standard placed in a boat. (3) A man, with his left hand raised as if in invocation, standing in a boat; before him are two disks, one of the sun, and the other of the moon. (4) The *Sektet* boat wherein are the two divine hawks of Rā and Osiris upon standards. (5) A man (the deceased?) standing upright with both hands raised in adoration.





## CHAPTER CXLIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 26).]



**Vignette :** (1) Ani and his wife adoring the gods of the *Ārits*;  
(2) the seven *Ārits* (or mansions).<sup>1</sup>

**Text :** (1) [THE CHAPTER OF ENTERING IN. The Osiris Nu, triumphant saith :—]<sup>2</sup>

I. "THE FIRST *ĀRIT*. Sekhet-*hrā-āsht-āru* is the "name of the doorkeeper of the first *Ārit*, Semetu is

<sup>1</sup> In many papyri two gods, each holding a knife, are seated before each door; one is the herald and the other the watcher. Each door is usually numbered. See Naville, *op. cit.*, Bd. I. Bl. 154. In the vignette here given from the Papyrus of Nu *three* gods guard each *Ārit*.

<sup>2</sup> The title of this Chapter is taken from the Brocklehurst Papyrus (*ibid.*). In the Saïte Recension it is called "The knowing of the names of the *Ārits*."

[illegible]

The Seven Ārits with their guardian gods.





“the name of the watcher, and Hu-kheru is the name  
“of the herald thereof.”

II. “THE SECOND ĀRIT. Ṭun-ḥāt is the name of  
“the doorkeeper of the second Arit, Se-qet-ḥrā is the  
“name of the watcher, and Sabes is the name of the  
“herald thereof.”

III. “THE THIRD ĀRIT. Ām-ḥuat-ent-peḥ-fi is the  
“name of the doorkeeper of the third Arit, Res-ḥrā is  
“the name of the watcher, and Uāau is the name of the  
“herald thereof.”

IV. “THE FOURTH ĀRIT. Kheseḥ-ḥrā-āsht-kheru is  
“the name of the doorkeeper of the fourth Arit, Res-āb  
“is the name of the watcher, and Neteka-ḥrā-kheseḥ-aṭu  
“is the name of the herald thereof.”

V. “THE FIFTH ĀRIT. Ānkh-em-fentu is the name  
“of the doorkeeper of the fourth Arit, Ashebu is the  
“name of the watcher, and Ṭeb-ḥer-kehaat is the name  
“of the herald thereof.”

VI. “THE SIXTH ĀRIT. Āken-tau-k-ha-kheru is the  
“name of the doorkeeper of the sixth Ārit, Ān-ḥrā is  
“the name of the watcher, and Meṭes-ḥrā-āri-she is  
“the name of the herald thereof.”

VII. “THE SEVENTH ĀRIT. Metes-sen is the name  
“of the doorkeeper of the seventh Ārit, Āāa-kheru is  
“the name of the watcher, and Kheseḥ-ḥrā-khemiu is  
“the name of the herald thereof.”

(1) “Hail,<sup>1</sup> ye Ārits! Hail, ye who make the Ārits

<sup>1</sup> A version of this portion of Chapter CXLIV. is found in Lepsius, *op. cit.*, Bll. 60, 61.

“for Osiris! Hail, ye who watch your Ārits! Hail,  
“ye who herald the affairs of the (2) two lands for the  
“god Osiris each day, the Osiris Nu, the overseer of  
“the house of the overseer of the seal, triumphant,  
“knoweth you, and he knoweth your names. The  
“Osiris Nu hath been born in Re-stau, (3) and every  
“glory of the horizon [and] every honour have been  
“given unto him. The Osiris Nu is in the city of  
“Pe like the pure being (?) Osiris. The Osiris Nu  
“hath received acclamations in Re-stau, and (4) the  
“gods lead [him] over the horizon along with the  
“divine princes who are behind Osiris. I am the  
“divine One among them, and [I am] their leader.  
“The Osiris Nu (5) is a *Khu*, the lord of the *Khus*, a  
“*Khu* [who] worketh. The Osiris Nu celebrateth the  
“monthly festival and he is the herald of the half-  
“monthly festival. Hail, thou that revolveth, the  
“Osiris Nu (6) is under the fiery Eye of Horus, and  
“he is under the hand of Thoth on the night when he  
“travelleth over heaven in triumph. The Osiris Nu  
“passeth onwards in peace, and he journeyeth (7) in  
“the boat of Rā. The strength which protecteth the  
“Osiris Nu is the strength which protecteth the boat  
“of Rā. The Osiris Nu (8) hath a name greater than  
“yours, and he is greater than ye are on the path of  
“Maāt; the Osiris abominateth defeat (?). The strength  
“which protecteth the Osiris Nu is (9) the strength  
“which protecteth Horus the first-born of Rā. [He]  
“hath made his heart, and the Osiris Nu shall not be

“constrained and he shall not be repulsed at the Ārits  
“of the god Osiris. (10) The Osiris Nu hath been  
“provided [with all things] by the double Lion-god,  
“and the pure one (?) is in the following of Osiris, the  
“governor of Āmenti, throughout the course of each  
“day, daily. (11) His fields are in Sekhti-hetep with  
“the divine beings who know things, and with those  
“who perform things for the Osiris Nu (12) by the  
“hand of Thoth among those who make offerings of  
“propitiation. And Anubis hath commanded him that  
“dwelleth among offerings that the offerings of the  
“Osiris Nu shall be with him, and that they shall  
“not be taken away (13) from him by those divine  
“beings who dwell in fetters. The Osiris Nu, the  
“overseer of the house of the overseer of the seal,  
“triumphant, cometh like unto Horus in the splen-  
“dour of the horizon of heaven, and Rā hath set him  
“in order (14) for the Ārits of the horizon; the gods  
“rejoice in him when they meet him. The amulets (?)  
“of the god are for (15) the Osiris Nu, the god Nebt  
“shall not come to him, and the doorkeepers of the  
“Ārits shall not overthrow him. The Osiris Nu (16)  
“is hidden of face within the great celestial house  
“[which is] the shrine of the god, and he arriveth  
“there in the following of the pure one (?) Hathor.  
“The Osiris Nu (17) createth multitudes of human  
“beings, he maketh Maāt to advance to Rā, and he  
“destroyeth the twofold strength of Āpep. The Osiris  
“Nu (18) maketh a way through the firmament, he



“driveth away the whirlwind and the storm, he maketh  
 “the mariners of Rā to live, and he maketh offerings  
 “to come unto the place where he (?) is. (19) The  
 “Osiris Nu causeth a boat to be made, he travelleth  
 “therein happily; the Osiris Nu maketh a way and he  
 “advanceth thereon. The face of the Osiris Nu (20)  
 “is like that of the god Ur-pehi-f by reason of the  
 “might (?), and the Osiris Nu is the lord of might.  
 “The Osiris Nu is at rest in the horizon, and he is  
 “(21) valiant to overthrow you, O ye *Nehesu* gods;  
 “make a path, then, for your lord Osiris.”

**RUBRIC:** This chapter shall be said over a drawing of the  
 divine sovereign chiefs, which hath been done in yellow ink,  
 (22) on the boat of Rā; and offerings and oblations shall be  
 made unto them, and sacrifices of feathered fowl, and incense  
 [shall be burnt] before them. These acts will make the de-  
 ceased to live, and they will give him strength among (23)  
 these gods, and he shall neither be repulsed nor turned back  
 at the pylons of the underworld. And, moreover, thou shalt  
 make a figure of the deceased in their presence, and thou shalt  
 make it to come forth towards every one of (24) these gates  
 which are painted [above]. And thou shalt recite this chapter  
 at the door of each of the Ārits which are painted [above],  
 and at each one of them thou shalt make offerings, viz., the  
 thigh, the head, the heart, and the hoof of a red bull; (25) and  
 four vessels of blood which hath not come from the breast;  
 and amulets (?); and sixteen loaves of white bread, and eight  
*pasen* (or *persen*) loaves, and eight *shenen* loaves, and eight  
*khenfu* loaves, and eight *hebennu* loaves, and eight large vessels  
 of beer, and (26) [eight] large vessels of grain; and four earth-  
 enware vessels filled with the milk of a white cow, and fresh  
 herbs, and fresh olives, and unguent, and eye-paint, and *hūtet*  
 (27) unguent, and incense [to be burnt] on the fire, and [this  
 chapter] shall be recited twice over each earthenware vessel,  
 after the drawing (or image) hath been made, at the fourth

hour, going round about by day; (28) and take good heed to the time in the heavens. Now when thou doest [what is written in] this book do not allow any person whatsoever to see [thee]. [And this ceremony] shall make long the strides (29) of the deceased in heaven, and on earth, and in the underworld, and it shall benefit him in everything which he doeth, and he shall [possess] the things of the day regularly and continually.

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## CHAPTER CXLV.

[From Lepsius, *Todtenbuch*, Bll. 61—65.]

Chapter CXLV. and CXLVI. are two versions of one and the same text. Of these, Chapter CXLV. is the longer, and the two different forms of it—of each of which, unfortunately, only a single imperfect copy is extant—are described by Naville (*Einleitung*, pp. 111 and 173—176). Both are ancient, one appearing in the tomb of Seti II. Meri-en-Ptah at Thebes, and the other in the papyrus of the royal military scribe Pa-ur (*Einleitung*, p. 104). A better general view of the contents of Chapter CXLV. will probably be obtained from the text as given in the Saïte Recension than from the mutilated ancient forms now known; it is, moreover, fuller than the others, and the following translation has been made from it.

**Vignette:** The twenty-one pylons of Sekhet-Āanre of the House of Osiris. In each section the deceased stands with hands raised in adoration before a god who stands by the side of a shrine.

**Text:** [HERE BEGIN THE CHAPTERS OF] THE PYLONS OF SEKHET-ĀANRE OF THE HOUSE OF OSIRIS.

(1) The Osiris Āuf-ānkh, triumphant, saith:—

I. “Homage to thee, saith Horus, O thou first pylon  
“of the Still-Heart. I have made [my] way. I know



“thee, and I know thy name,  
“and I know (2) the name  
“of the god who guardeth  
“thee! ‘Lady of trem-  
“blings, with lofty walls,  
“the sovereign lady, the  
“mistress of destruction,  
“who setteth in order the  
“words which drive back

“the whirlwind and the storm, who delivereth from  
“destruction him that travelleth along the way,’ is thy  
“name. (3) The name of the god who guardeth thee  
“is Nerāu. I have washed myself in the water wherein  
“the god Rā washeth himself when he leaveth the  
“eastern part of the sky. I have anointed myself  
“(4) with *hāti* unguent [made from] the cedar, I  
“have arrayed myself in apparel of *menkh*, and I  
“have with me my sceptre of *heti* wood.”

[Saith the pylon:—] “Pass on, then, thou art pure.”

II. (5) “The Osiris Āuf-ānkh, triumphant, saith:—

“Homage to thee, saith Horus, O thou second pylon  
“of the Still-Heart. I have made [my] way. I know  
“thee, and I know thy name, and I know (6) the name  
“of the god who guardeth thee. ‘Lady of heaven, the



“mistress of the world, who terrifieth the earth from  
 “the place of [thy] body,’ is thy name. The name of  
 “the god who guardeth thee  
 “is Mes-Ptah. I have washed  
 “myself in the water wherein  
 “the god Osiris (7) washeth  
 “himself, to whom were given  
 “the *Sektet* boat and the *Mā-*  
 “*tet* boat when he came forth  
 “over Ām-urt, and passed  
 “through the pylons. I have  
 “anointed myself with the unguent of the festivals,  
 “(8) I have arrayed myself in apparel of *seshet*, and I  
 “have with me my sceptre of *benben* wood.”



[Saith the pylon :—] “Pass on, then, thou art pure.”

III. (9) The Osiris Āuf-ānkh, triumphant, saith :—

“Homage to thee, saith Horus, O thou third pylon  
 “of the Still-Heart. I have made [my] way. I know  
 “thee, and I know thy  
 “name, and I know the  
 “name of the god (10) who  
 “guardeth thee. ‘Lady of  
 “pylons, lady to whom  
 “abundant offerings are  
 “made, who giveth what-  
 “soever is there, (?) the  
 “guide of the offerings,  
 “who gratifieth the gods, who giveth the day for the  
 “sailing up of the boat *Neshemet* to Ābtu (Abydos),’ is



“thy name. (11) The name of the god who guardeth thee is Beq. I have washed myself in the water wherein the god Ptah washeth when he saileth up to carry away the god Henu on the day of ‘opening the face.’ I have anointed (12) myself with *hāti* unguent [made] of *hekennu* unguent and of *tahennu* unguent, I have arrayed myself in apparel of *shesà*, and I have with me my sceptre of *āhen* (?) wood.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

IV. (13) The Osiris Auf-ānh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fourth pylon of the Still-Heart. I have made [my] way. I know



“thee, and I know thy name, and I know the name of the god (14) who guardeth thee. ‘She who prevaieth with knives, the mistress of the two lands, who destroyeth the enemies of the Still-Heart, who maketh the decree

“for the escape of the needy from evil hap,’ is thy name. The name of the god who guardeth thee is Hu-tepa. (15) I have washed myself in the water wherein the god Un-nefer, triumphant, washeth himself, when he hath had a dispute with Set, and when victory is given unto him. I have anointed myself (16) with *sunat* unguent and with *enen* unguent, I am pure (?), I have arrayed myself in *shesà* apparel

“like unto that in which thy son [was arrayed],  
 “. . . . . and I have with me my sceptre of *tau-*  
 “*atutu* wood.”

[Saith the pylon :]— “Pass on, then, thou art pure.”

V. (17) The Osiris *Äuf-ānkh*, triumphant, saith :—

“Homage to thee, saith Horus, O thou fifth pylon of  
 “the Still-Heart. I have made [my] way. I know  
 “thee, and I know thy

“name, I know the name

“of the god who (18)

“guardeth thee. ‘Lady of

“splendour, lady of praises,

“lofty one, *Neb-er-tchert*,

“the lady to whom suppli-

“cations are made and

“unto whom none en-

“tereth . . . . .’ is thy name. The name of

“the god who guardeth thee is *Ertā-ḥen-er-requa*.

“(19) I have washed myself in the water wherein

“Horus washed himself when he made himself the

“Chief Reader and *Sa-mer-f* for his father Osiris. I

“have anointed myself with *āber* unguent [made] of

“holy offerings, I have upon me the (20) skin of the

“panther, and I have with me my sceptre wherewith

“to smite those who are black of heart.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

VI. (21) The Osiris *Äuf-ānkh*, triumphant, saith :—

“Homage to thee, saith Horus, O thou sixth pylon

“of the Still-Heart. I have made [my] way. I know





“thee, and I know thy name, and I know the name  
“of the god who guardeth thee (22) . . . . ., ‘lady



“to whom abundant sup-  
“plication is made . . . . ;  
“the difference between  
“whose height and breadth  
“is unknown; the like of  
“whom for strength hath  
“not been overturned (?)  
“since the beginning; the  
“number of the serpents

“which are there upon their bellies is unknown; the  
“divine image, the strengthener (23) out of the night,  
“being born in the presence of the Still-Heart,’ is thy  
“name. The name of the god who guardeth thee is  
“Samti. I have washed myself in the water wherein  
“the god Thoth washed himself when he made himself  
“the *tchat* of Horus. (24) I have anointed myself with  
“*āka* unguent, I have arrayed myself in apparel of  
“*thesthes*, and I have with me my sceptre of *sept*  
“wood.”

[Saith the pylon:—] “Pass on, then, thou art pure.”

VII. (25) The Osiris *Auf-ānk*, triumphant, saith:—

“Homage to thee, saith Horus, O thou seventh  
“pylon of the Still-Heart. I have made [my] way.  
“I know thee, and I know thy name, and I know  
“the name of the god who guardeth thee. (26)  
“‘Waterflood which clotheth the feeble one, weeper  
“for that which she loveth, shrouding the body,’ is

“thy name. The name of the god who guardeth  
 “thee is *Am-Nit*. I have washed myself in the water  
 “wherein (27) the goddesses  
 “Isis and Nephthys washed  
 “themselves when they passed  
 “the Crocodile with his croco-  
 “diles on their way to the  
 “opening of the place of  
 “purity. I have anointed  
 “myself with *hekennu* un-  
 “guent, I have arrayed myself in (28) *unkh* apparel,  
 “and I have with me my sceptre and [my] paddle.”



[Saith the pylon:—] “Pass on, then, thou art pure.”

VIII. (29) The Osiris *Auf-ānk*, triumphant, saith:—

“Homage to thee, saith Horus, O thou eighth pylon  
 “of the Still-Heart. I have made [my] way. I know  
 “thee, and I know thy name, and I know the name of  
 “the god who guardeth thee (30). ‘She that belongeth  
 “to her lord, the mighty  
 “goddess, the gracious one,  
 “the lady who giveth birth  
 “to the divine form of her  
 “lord,’” or as others say,  
 “‘who passeth through and  
 “traverseth [the land], the  
 “head [of which] is millions  
 “of cubits in depth and in



“height,’ is thy name. The name of the god who  
 “guardeth thee is *Netchses*. I have washed myself

“in the water wherein (31) the god Anpu washed when  
 “he had performed the office of embalmer and bandager,”  
 or as others say, “the Chief Reader of Osiris. (32) I  
 “have anointed myself with *seft* unguent, I have arrayed  
 “myself in apparel of *âtma*, and I have my garment (?)  
 “of *enen* stuff,” or as others say, “of cat’s skin (?) with  
 “me.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

IX. (33) The Osiris *Âuf-ānkh*, triumphant, saith :—

“Homage to thee, saith Horus, O thou ninth pylon  
 “of the Still-Heart. I have made [my] way. I know



“thee, and I know thy name,  
 “and I know the name of  
 “the god who guardeth (34)  
 “thee. ‘Blazing flame of  
 “Horus which cannot be  
 “extinguished; which hav-  
 “ing passed is followed by  
 “another; which is pro-  
 “vided with tongues of

“flame that project to destroy; irresistible and im-  
 “passable [by any] by reason of the injury which it  
 “doeth,’ is thy name. There is fear (35) through the  
 “might of its roaring. The name of the god who  
 “guardeth thee is *Khau-tchet-f*. I have washed my-  
 “self in the water wherein the Ram, Lord of *Tattu*,  
 “washed himself thoroughly from one end of his body  
 “to the other. I have (36) anointed myself with *ānt*  
 “unguent of the divine members, and with *ānkh*



“unguent, I have arrayed myself in a tunic of fair  
“white linen, and I have with me my sceptre of  
“*benen* wood.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

X. (37) The Osiris Auf-ānkh, triumphant, saith :—

“Homage to thee, saith Horus, O thou tenth pylon  
“of the Still-Heart. I have made [my] way. I know  
“thee, and I know thy name  
“and I know the name of the  
“god who guardeth (38) thee.  
“‘Lofty of gates, who raiseth  
“up those who cry (?), who  
“art terrible unto him that  
“would come unto thee,’” or  
as others say, “‘She who



“maketh one to make supplication, by reason of the  
“loudness of her voice ; vanquisher of the foe who is  
“not constrained by that which is within her,’ is thy  
“(39) name. The name of the god who watcheth thee  
“is Sekhen-ur. I have washed myself in the water  
“wherein the god Åstes washed himself when he  
“entered in to be an advocate for Set within the  
“hidden chamber. (40) I have anointed myself with  
“*teshen* unguent, and I have with me a sceptre made  
“of the bone of the bird *tesher*, having a head like that  
“of a greyhound.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XI. (41) The Osiris Auf-ānkh, triumphant, saith :—

“Homage to thee, saith Horus, O thou eleventh

“ pylon of the Still-Heart. I have made [my]-way. I  
 “ know thee, and I know thy name, and (42) I know



“ the name of the being who is  
 “ within thee. ‘She who re-  
 “ peateth slaughters, who burneth  
 “ up the Fiends, the mistress of  
 “ every pylon, the lady to whom  
 “ acclamation is made on the day  
 “ (43) of hearing iniquity’ is thy  
 “ name. Thou hast the judgment  
 “ of the feeble bandaged one.”

[Saith the pylon :—] “ Pass on, then, thou art pure.”

XII. (44) The Osiris Auf-ānh, triumphant, saith :—

“ Homage to thee, saith Horus, O thou twelfth  
 “ pylon of the Still-Heart. I have made [my] way.



“ I know thee, and I know thy  
 “ name, and I know the (45)  
 “ name of the being who is with-  
 “ in thee. ‘She who journeyeth  
 “ about in the two lands ; who  
 “ destroyeth those who come with  
 “ flashings and with fire, the lady  
 “ of splendour ; who hearkeneth  
 “ to the word of her lord every

“ day,’ is thy name. Thou hast the (46) judgment of  
 “ the feeble bandaged one.”

[Saith the pylon :—] “ Pass on, then, thou art pure.”

XIII. (47) The Osiris Auf-ānh, triumphant, saith :—

“ Homage to thee, saith Horus, O thou thirteenth

“pylon of the Still-Heart. I have made [my] way. I  
 “know thee, and I know (48) thy name, and I know  
 “the name of the being who is  
 “within thee. ‘When the com-  
 “pany of the gods is led along  
 “their hands are [raised in]  
 “adoration before her face, and  
 “the watery abyss shineth with  
 “light by reason of those who  
 “are therein,’ is thy name (49).



“Thou hast the judgment of the feeble bandaged one.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XIV. (50) The Osiris Auf-ānh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fourteenth  
 “pylon of the Still-Heart. I have made [my] way.

“I know thee, and I know thy  
 “name, and I know (51) the  
 “name of the being who is  
 “within thee. ‘Mighty one of  
 “Souls, red of hair, Āakhbit,  
 “who cometh forth by night;  
 “who destroyeth the Fiends in  
 “their created forms which their



“hands give to the Still-Heart (52) in his hour; the  
 “one who cometh and goeth,’ is thy name. She hath  
 “the judgment of the feeble bandaged one.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XV. (53) The Osiris Auf-ānh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fifteenth



“pylon of the Still-Heart. I have made [my] way.

“I know thee, and I know thy name, (54) and I



“know the name of the being

“who is within thee. ‘Lady

“of valour, destroyer of the

“ruddy ones, who celebrateth

“the Heker festivals (?) [when]

“the fire is extinguished on

“the day of hearing [cases of]

“iniquity,’ is thy name. (55)

“She hath the judgment of the feeble bandaged one.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XVI. (56) The Osiris Auf-ānh, triumphant, saith :—

“Homage to thee, saith Horus, O thou sixteenth

“pylon of the Still-Heart. I have made [my] way.



“I know thee, and I know thy

“name, and I know the name

“of the being who is (57) within

“thee. ‘Lady of victory, whose

“hand goeth after the Fiends,

“who burneth with flames of

“fire when she cometh forth,

“creator of the mysteries of the

“earth,’ is thy name. She hath the judgment of the

“(58) feeble bandaged one.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XVII. (59) The Osiris Auf-ānh, triumphant, saith :—

“Homage to thee, saith Horus, O thou seventeenth

“pylon of the Still-Heart. I have made [my] way.  
 “I know thee, and I know thy name, and I know  
 “(60) the name of the being  
 “who is within thee. ‘Mighty  
 “one in the horizon, lady of the  
 “ruddy ones, destroyer in blood,  
 “Āakhabit, Power, lady of flame,’  
 “is thy name. She hath the  
 “judgment (61) of the feeble  
 “bandaged one.”



[Saith the pylon :—] “Pass on, then, thou art pure.”

XVIII. (62) The Osiris Āuf-ānh, triumphant,  
 “saith :—

“Homage to thee, saith Horus, O thou eighteenth  
 “pylon of the Still-Heart. I have made [my] way.  
 “I know thee, and I know thy  
 “name, and I know (63) the  
 “name of the being who is  
 “within thee. ‘Lover of flame,  
 “pure one, hearkening unto the  
 “ . . . . . behold, [she] loveth  
 “to cut off the head[s] of the  
 “venerated ones, lady of the  
 “Great House, destroyer (64) of Fiends at eventide,’  
 “[is thy name]. She hath the judgment of the feeble  
 “bandaged one.”



[Saith the pylon :—] “Pass on, then, thou art pure.”

XIX. (65) The Osiris Āuf-ānh, triumphant, saith :—

“Homage to thee, saith Horus, O thou nineteenth

“ pylon of the Still-Heart. I have made [my] way.

“ I know thee, and I know thy name, and I know



“ (66) the name of the being who

“ is within thee. ‘Dispenser of

“ strength,’ ” or as others say, “ ‘of

“ light, of the palace (?), the mighty

“ one of the flame, the lady of the

“ strength and of the writings of

“ Ptah himself,’ is thy name.

“ She hath the judgment of the

“ (67) feeble bandaged one.”

[Saith the pylon :—] “ Pass on, then, thou art pure.”

XX. (68) The Osiris Auf-ānkh, triumphant, saith :—

“ Homage to thee, saith Horus, O thou twentieth

“ pylon of the Still-Heart. I know thee, and I know



“ thy name, and (69) I know the

“ name of the being who is within

“ thee. ‘Stone (?) of her lord,

“ field with a serpent (?), Clother,

“ what she createth she hideth,

“ taking possession of hearts,

“ opener of herself,’ is thy name.

“ She hath the (70) judgment of

“ the feeble bandaged one.”

[Saith the pylon :—] “ Pass on, then, thou art pure.”

XXI. (71) The Osiris Auf-ānkh, triumphant, saith :—

“ Homage to thee, saith Horus, O thou twenty-first

“ pylon of the Still-Heart. I have made [my] way.

“ I know thee, and I know thy name, (72), and I know



“the name of the god who guardeth thee. ‘Sword that  
 “smiteth at the utterance of its own name, goddess with  
 “face turned backwards,  
 “the unknown one, over-  
 “thrower of him that  
 “draweth nigh to her  
 “flame,’ is thy name.  
 “Thou keepest the secret  
 “things of the avenger of  
 “the god who guardeth  
 “thee, and his name is



“(73) Āmām. He maketh it to come to pass that  
 “the cedar trees grow not, that the acacia trees bring  
 “not forth, and that copper is not begotten in the  
 “mountain. The divine sovereign chiefs of this pylon  
 “are as seven gods. Tchen or Āt is the name of the  
 “(74) one at the door; Hetep-mes is the name of the  
 “second; Mes-sep is the name of the third; Utch-re  
 “is the name of the fourth; Āp-uat is the name of the  
 “fifth; Beq is the name of the sixth; and Ānpu is the  
 “name of the seventh.”

(75) “I have made [my] way. I am Āmsu-Heru,  
 “the avenger of his father, the heir of his father  
 “Un-nefer. I have come, and I have caused to be  
 “overthrown all the enemies of my father Osiris. I  
 “have come day by day with victory, doing myself the  
 “worship of the god (76) in the house of his father  
 “Tem, the lord of Ānnu. The Osiris Āuf-ānkh,  
 “triumphant, is in the southern heaven. I have

“done what is right and true for him that made  
“right and truth; I have celebrated the Haker  
“festivals for the lord thereof; I have led the way  
“in the festival; I have given cakes unto the lords  
“of the altar; (77) and I have brought offerings and  
“oblations, and cakes, and ale, and oxen, and ducks, to  
“my father Osiris Un-nefer. I have my being in a  
“body which hath a soul, and I make the *Bennu*  
“bird to come forth at [my] words. I have come daily  
“into the house of the god to make offerings of incense.  
“I have brought (78) garments of byssus, and I have  
“sailed on the [sacred] lake in the *Neshem* boat. I have  
“made Osiris, the Governor of Amentet, to be trium-  
“phant over his enemies; I have carried away all his  
“foes to the place of slaughter in the East; and they  
“shall never come forth from the durance of the god  
“(79) Seb therein. I stand up for him [along with]  
“the divine Kefauī of Rā, and I make [him] to be  
“triumphant (?). I have come even as a scribe and I  
“have made all things plain. I have made the god to  
“have power over his legs. I have come into the  
“house of ‘him that is upon his hill’ (*i.e.*, Anubis),  
“and I have seen him that is ruler in the divine hall  
“(*i.e.*, Anubis). (80) I have entered into Re-stau; I  
“have hidden myself, and I have found out the way:  
“I have travelled unto An-rut-f. I have clothed him  
“that was naked, (81) I have sailed up to Abtu  
“(Abydos), I have praised the gods Hu and Sau. I  
“have entered into the house of Astes, and I have

“made supplication to the (82) Khati gods and to  
 “Sekhet in the Temple of Neith,” or as others say,  
 “to the princes. I have entered into Re-stau; I have  
 “hidden myself, and I have found out the way; I have  
 “travelled (83) unto Ān-rut-f. I have clothed him  
 “who was naked. I have sailed up to Ābtu; I have  
 “praised Hu and Sa. I have received my (84)  
 “crown (?) at my rising, and I have crowned myself  
 “upon my throne in the habitation of my father and  
 “of the first company of the gods. I have worshipped  
 “[in my] birthplace of Ta-tchesertet, and my mouth  
 “is filled (?) with (85) right and truth. I have drowned  
 “the serpent Ākhkha. I have come into the Great  
 “House which giveth vigour unto the limbs; and it  
 “hath been granted unto me to sail about in the Boat  
 “of Hai. The fragrance of *ānt* unguent ariseth from  
 “(86) the hair of the beings who have knowledge. I  
 “have entered into the house of Āstes, and I have  
 “made supplication unto the Khati gods and unto  
 “Sekhet in the Temple of the (87) Prince.”

[Saith the pylon:—] “Thou hast come being a  
 “favoured one in Taṭtu, O Osiris Āuf-ānkh, trium-  
 “phant, son of Sheret-Āmsu, triumphant.”

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## CHAPTER CXLVI.

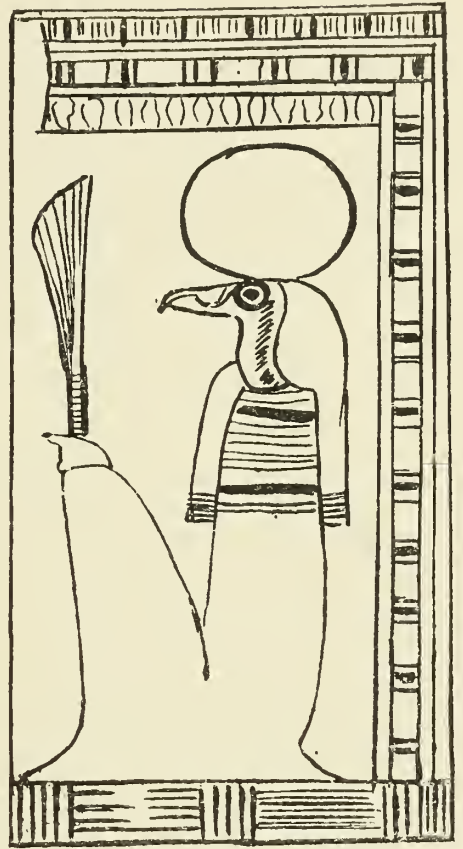
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 25).]



**Vignettes :** (1) Ani and his wife adoring the gods; (2) Ten pylons.

**Text :** (1) [HERE BEGIN] THE CHAPTERS OF ENTERING IN AT THE SECRET PYLONS OF THE HOUSE OF OSIRIS IN SEKHET-(2) AANRERU I. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, when he cometh to the first pylon (3) of Osiris, saith :—

“I have made [my] way. I know you, and I know  
 “your name, and I know (4)  
 “the name of the god who  
 “guardeth you. ‘Lady of  
 “tremblings, with lofty walls,  
 “the sovereign (5) lady, the  
 “mistress of destruction, who  
 “setteth in order the words  
 “which drive back the whirl-  
 “wind and the storm, who  
 “delivereth from destruction  
 “him that travelleth along  
 “the way,’ (6) is thy name.  
 “The name of thy doorkeeper  
 “is Neri.”



II. The Osiris Nu, (7) when he cometh to the second pylon of Osiris, saith:—

“I have made [my] way. I  
 “know you, and I know (8)  
 “your name, and I know the  
 “name of the god who guardeth  
 “you. ‘Lady of heaven, the  
 “mistress of the world, who  
 “devoureth with fire, the  
 “lady of (9) mortals, who  
 “knoweth mankind,’ is thy  
 “name. The name of thy  
 “doorkeeper is Mes-Peh” (or  
 “Mes-Ptah).



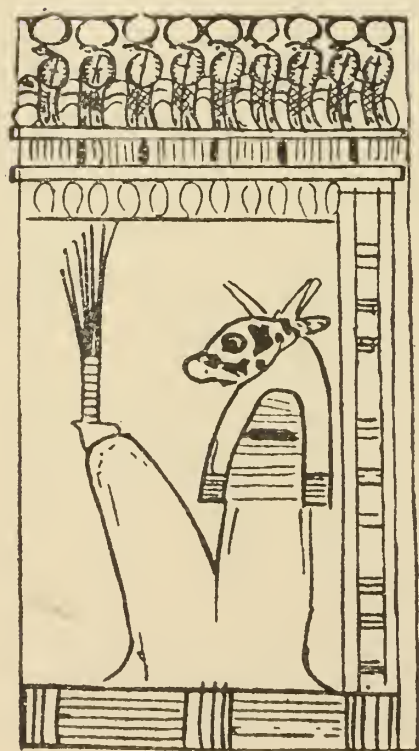
III. The Osiris Nu, (10) when he cometh to the third pylon of Osiris, saith :—



“I have made [my] way.  
 “I know (11) you, and I  
 “know your name, and I  
 “know the name of the  
 “god who guardeth you.  
 “‘Lady of the (12) altar,  
 “the lady to whom abun-  
 “dant offerings are made,  
 “in whom every god re-  
 “joiceth on the day of  
 “sailing up to Abtu (Aby-  
 “dos),’ is thy name. The

“name of thy doorkeeper is Ertāt-(13)Sebanqa.”

IV. The Osiris Nu, (14) when he cometh to the fourth pylon of Osiris, saith :—

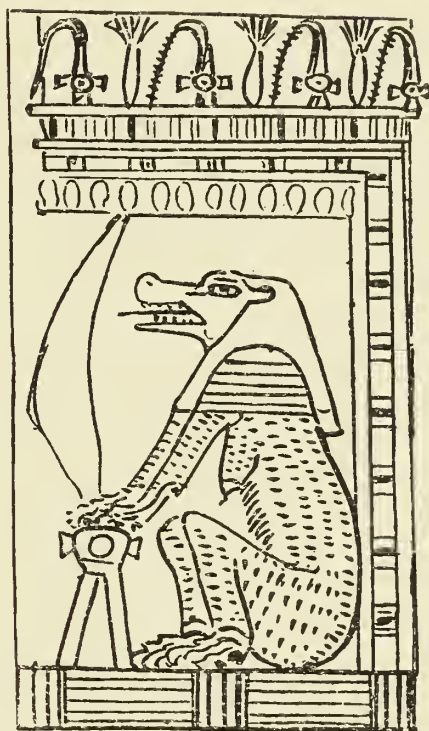


“I have made [my] way. I  
 “know you, and I know (15)  
 “your name, and I know the  
 “name of the god who guardeth  
 “you. ‘She who prevaiileth  
 “with knives, the mistress of  
 “the world, (16) destroyer of the  
 “foes of the Still-Heart, who  
 “maketh the decree for the escape  
 “of the needy from (17) evil hap,’  
 “is thy name. The name of thy  
 “doorkeeper is Nekau.”



V. The Osiris Nu, (18) when he cometh to the fifth pylon of Osiris, saith :—

“I have made [my] way.  
 “I know you, and I know  
 “(19) your name, and I know  
 “the name of the god who  
 “guardeth you. ‘Fire, the  
 “lady of flames, who inhaleth  
 “(20) the supplications which  
 “are made to her, who per-  
 “mitteth not the . . . . .  
 “to enter in,’ is thy name.  
 “The name of thy doorkeeper  
 “is Henti-Requ.”



VI. (21) The Osiris Nu, when he cometh to the sixth pylon of Osiris, saith :—

“I have made [my] way. I  
 “know (22) you, and I know  
 “your name, and I know the  
 “name of the god who guardeth  
 “you. (23) ‘Lady of light, the  
 “lady to whom abundant sup-  
 “plication is made; the differ-  
 “ence between her height and  
 “her breadth is unknown; the  
 “like of her hath never been  
 “found (24) since the begin-  
 “ning. There is a serpent  
 “thereupon whose size is not known; it was born (25)



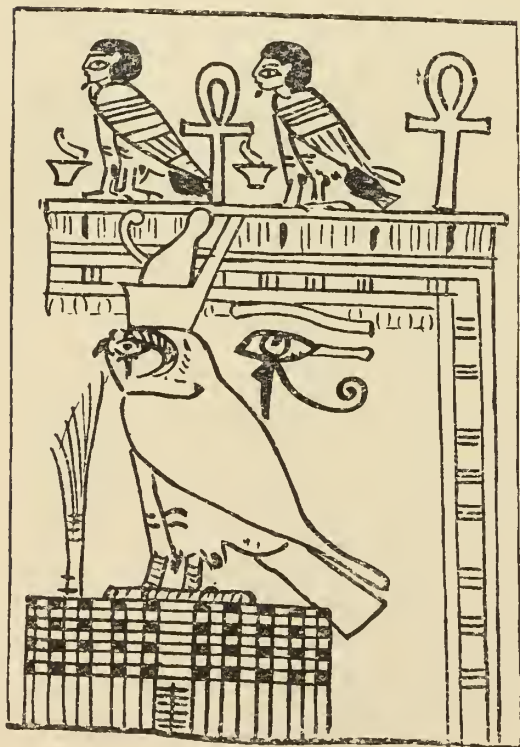
“in the presence of the Still-heart,’ is thy name. The  
 “name of the doorkeeper is Semamti.”



VII. (26) The Osiris Nu, when  
 he cometh to the seventh pylon  
 of Osiris, saith :—

“I have made [my] way. (27)  
 “I know you, and I know your  
 “name, and I know the name (28)  
 “of the god who guardeth you.  
 “‘Robe which doth clothe the  
 “divine feeble one, weeping (29)  
 “for what it loveth and shrouding  
 “the body,’ is thy name. The name  
 “of the doorkeeper is Ākenti.”

VIII. (30) The Osiris Nu, when he cometh to the eighth  
 pylon of Osiris, saith :—



“I have made [my] (31)  
 “way. I know you, and I  
 “know your name, and I  
 “know the name of the  
 “god (32) who guardeth  
 “you. ‘Blazing fire, the  
 “flame whereof [cannot] be  
 “quenched, provided with  
 “tongues of flame (33)  
 “which reach afar, the  
 “slaughtering one, the irre-  
 “sistible one, through whom

“a man may not pass by reason of the hurt which she



“doeth,’ is thy name. (34) The name of the doorkeeper  
“is Khu-tchet-f.”

IX. (35) The Osiris Nu, when he cometh to the ninth  
“pylon of Osiris, saith :—

“I have made [my] way. (36) I  
“know you, and I know your name,  
“and I know the name of the god  
“(37) who guardeth you. ‘She who  
“is in the front, the lady of strength,  
“quiet of heart, who giveth birth  
“to her lord ; whose girth is three  
“hundred and fifty measures ; (38)  
“who sendeth forth rays like the  
“*watch* stone of the south ; who  
“raiseth up the divine form and  
“clotheth the feeble one ; who giveth [offerings] to (39)  
“her lord every day,’ is thy name. The name of the  
“doorkeeper is Tchesef.”



X. (40) The Osiris Nu, when  
he cometh to the tenth pylon of  
Osiris, saith :—

“I have made [my] way. (41)  
“I know you, and I know your  
“name, and I know the name of  
“the god who guardeth you.  
“(42) ‘Thou who art loud of  
“voice, who raisest up those  
“who cry and who make sup-  
“plication unto her, whose voice





“is loud, the terrible one, (43) the lady who is to be  
 “feared, who destroyeth not that which is in her,’ is thy  
 “name. The name of the doorkeeper is Sekhen-ur.”<sup>1</sup>

XI. (44) The Osiris Nu, when he cometh to the  
 eleventh pylon of Osiris, saith :—

“I have made [my] way. I know (45) you, and I  
 “know your name, and I know the name of her who  
 “is within thee. ‘She who slaughtereth always, (46)  
 “the burner up of fiends, mistress of every pylon, the  
 “lady to whom acclamation is made on the (47) day of  
 “darkness,’ is thy name. She hath the judgment of  
 “the feeble bandaged one.”

XII. (48) The Osiris Nu, when he cometh to the  
 twelfth pylon of Osiris, saith :—

“I have made [my] way. I know you, (49) and I  
 “know your name, and I know the name of her who is  
 “within thee. ‘Thou who invokest thy two lands,  
 “(50) who destroyest those who come with flashings  
 “and with fire, the lady of splendour, who hearkeneth  
 “unto the speech (51) of her lord,’ is thy name. She  
 “hath the judgment of the feeble bandaged one.”

XIII. (52) The Osiris Nu, when he cometh to the  
 thirteenth pylon of Osiris, saith :—

“I have made [my] way. I know (53) you, and I  
 “know your name, and I know the name of her who is

<sup>1</sup> In the Papyrus of Ani ten pylons only are enumerated. In the version of this Chapter published by Naville (*Todtenbuch*, Bd. I. Bll. 160—162) there are *twenty* vignettes, and each represents a god seated in a chamber. The Turin Papyrus gives *fifteen* vignettes.

“within thee. ‘Osiris bringeth (54) his two hands over  
 “her and maketh the god Hāpi (*i.e.*, the Nile) to send  
 “forth splendour out of his hidden places,’ is thy name.  
 “(55) She hath the judgment of the feeble bandaged  
 “one.”

XIV. (56) The Osiris Nu, when he cometh to the  
 fourteenth pylon of Osiris, saith :—

“I have made [my] way. (57) I know you, and I  
 “know your name, and I know the name of her who is  
 “within thee. (58) Lady of might, who danceth on the  
 “blood-red ones, who keepeth the festival of Haker on  
 “the day of the hearing (59) of faults,’ is thy name.  
 “She hath the judgment of the feeble bandaged one.”

XV. The fifteenth pylon. The Osiris Heru-em-khebit,  
 triumphant, saith when he cometh to this pylon :—(38)  
 “‘The Fiend, red of hair and eyes, who cometh forth  
 “by night, (39) and doth fetter the fiend in his lair ;  
 “may her hands be given to the Still-Heart (40) in his  
 “hour, and may [she] advance and go forward,’ [is thy  
 “name]. She hath the judgment of the feeble (41)  
 “bandaged one.”

XVI. The sixteenth pylon. The Osiris Heru-em-  
 khebit, triumphant, saith (42) when he cometh forth  
 to this pylon :—“ ‘Terrible one, the lady of the rain-  
 “storm, who planteth ruin (?) in the (43) souls of men,  
 “the devourer of the dead bodies of mankind, the  
 “orderer, and producer, and (44) creator of slaughter,’  
 “[is thy name]. She hath the judgment of the feeble  
 “bandaged one.” (45)

XVII. The seventeenth pylon. [The Osiris Heru-em-khebit, triumphant, saith when he cometh forth to “this pylon :—] “ ‘Hewer-in-pieces in blood, Aḥabit (?), “lady of (46) hair,’ [is thy name]. She hath the judgment of the feeble bandaged one.”

XVIII. The eighteenth pylon. The Osiris Heru-em-khebit, triumphant, (47) saith when he cometh to this pylon :—“ ‘Lover (48) of the fire, pure of slaughterings “which she loveth, cutter off of heads, (49) venerated “one (?), lady of the Great House, destroyer of fiends “at eventide,’ [is thy name] (50). She hath the judgment of the feeble bandaged one.”

XIX. The nineteenth pylon. (51) The Osiris Heru-em-khebit, triumphant, saith when he cometh to this “pylon :—“ ‘Dispenser of light during her period (52) “of life, watcher of flames, the lady of the strength “and of the writings of the god Ptah himself,’ [is thy “name]. She hath the judgment (53) of the bandages “of Per-ân ” (*or* Per-ḥetch).

XX. The twentieth pylon. The Osiris Heru-em-khebit, triumphant, saith when he cometh to this pylon :—(54) “ ‘She who dwelleth within the cavern “of her lord, Clother is her name, (55) she hideth what “she hath created, she taketh possession of hearts, she “swalloweth (?),’ [is thy name]. She hath (56) the “judgment of the bandages of Per-ân ” (*or* Per-ḥetch).

XXI. The twenty-first pylon. The Osiris Heru-em-khebit, triumphant, saith when he cometh to this pylon :—(57) “ ‘Knife which cutteth, when [its name]



“is uttered, (58) and slayeth those who advance  
 “towards its flames,’ [is thy name]. She hath (59)  
 “secret plots and counsels.”

## CHAPTER CXLVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 11 and 12).]

### THE FIRST ĀRIT.

**Vignette :** Ani and his wife Thuthu approaching the first Ārit, at the entrance of which sit three gods, having the head of a hare, of a serpent, and of a crocodile respectively.

**Text :** (1) The name of the doorkeeper is Sekhet-  
 hrà-āsht-àru ; the name of the  
 (2) watcher is [Se]metti ; the  
 name of the herald is Ha-  
 kheru. The Osiris Ani, (3)  
 triumphant, shall say when  
 he cometh unto the first  
 Ārit :—“I am the mighty  
 “one who createth his own  
 “light. (4) I have come  
 “unto thee, O Osiris, and,  
 “purified from that which  
 “defileth thee, I adore thee.  
 “Lead on : (5) name not the  
 “name of Re-stau unto me.  
 “Homage to thee, O Osiris,

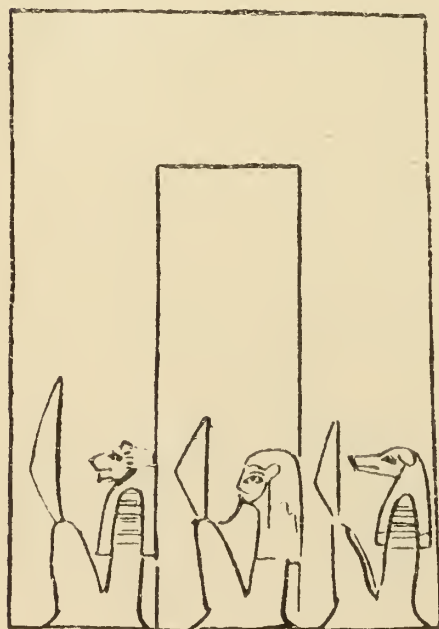


“in thy might and in thy strength (6) in Re-stau.  
 “Rise up and conquer, O Osiris, in Ābtū. Thou  
 “goest round about heaven, thou sailest in the  
 “presence of Rā, (7) thou lookest upon all the  
 “beings who have knowledge. Hail, Rā, thou who  
 “circlest in the sky! Verily I say, O Osiris, I am  
 “the spiritual body (*sāḥ*) (8) of the god, and I say,  
 “(9) let me not be driven (10) hence, nor upon (11)  
 “the wall of (12) burning coals. (13) Open the way  
 “in (14) Re-stau, (15) ease the (16) pain of Osiris,  
 “(17) embrace that which the balance hath weighed;  
 “make a path for him in the great valley, make  
 “light to be on the way to Osiris.”

### THE SECOND ĀRIT.

**Vignette:** An Ārit guarded by three gods having the head of a lion, of a man, and of a dog respectively.

**Text:** (1) The name of the (2) doorkeeper is Un-ḥāt;



(3) the name of the watcher is  
 Seqet-(4)ḥrā; the name of the  
 herald (5) is Uset. The Osiris  
 Ani, triumphant, shall say when  
 he cometh (6) to this Ārit:—

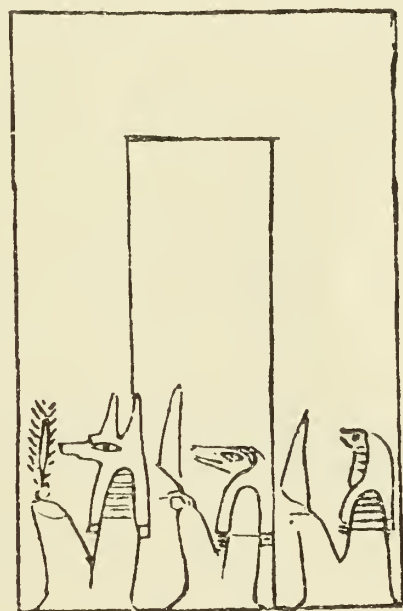
“He sitteth to do his heart’s  
 “desire, and he weigheth (7)  
 “words as the second of Thoth.  
 “The strength which protecteth  
 “Thoth humbleth the hidden  
 “Maāt gods (?) (8) who feed

“upon Maāt throughout the years [of their lives]. I  
 “make offerings (9) at the moment when he maketh his  
 “way; I pass on and enter upon the way. Grant thou  
 “that I may pass onwards and that I may gain sight  
 “of Rā together with those who make offerings.”

### THE THIRD ĀRIT.

**Vignette :** An Ārit guarded by three gods having the head of a jackal, of a dog, and of a serpent respectively.

**Text :** (1) The name of the (2) doorkeeper is Ām-hauatu(3)-ent-pehui; the name of the watcher (4) is Seres-(5)hṛā; the name of the herald is Āa. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit :]—“I am  
 “the hidden one (6) [in] the  
 “great deep, [I am] the judge  
 “of the Rehui. I have come  
 “and I have done away with  
 “the offensive thing which was  
 “upon Osiris. I am fastening  
 “the place whereon he shall  
 “stand (7) which projecteth from the *Ureret* crown. I  
 “have perfected matters in Ābtu, I have opened the  
 “way in Re-stau, I have eased (8) the pain which was  
 “in Osiris. I have made straight his standing place,  
 “and I have made [his] path. He shineth in Re-stau.”

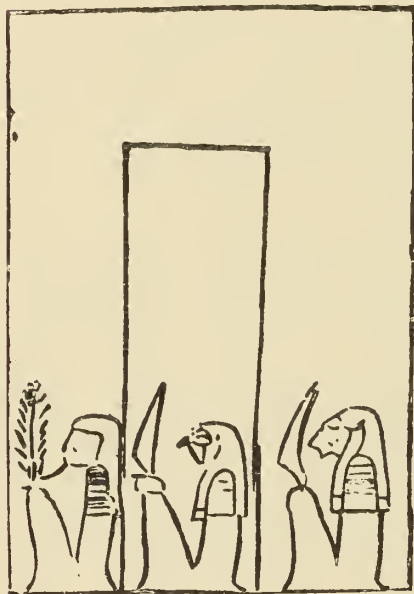




## THE FOURTH ĀRIT.

**Vignette :** An Ārit guarded by three gods having the head of a man, of a hawk, and of a lion respectively.

**Text :** (1) The name of (2) the doorkeeper is Khesef-ḥrā-āsht-(3)kheru ; the name of the (4) watcher



is Seres-ṭepu ; (5) the name of the herald is (6) Khesef-at. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit] :—

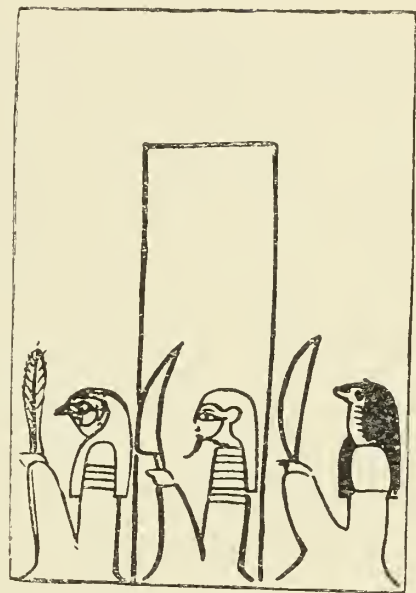
“I am the Bull, (7) the son of  
 “the ancestress of Osiris. O  
 “grant ye that his father, the  
 “lord of his godlike (8) com-  
 “panions, may bear witness for  
 “him. I have weighed the guilty  
 “in judgment. I have brought unto (9) his nostrils  
 “the life which is everlasting. I am the son of Osiris,  
 “I have made the way. I have passed thereover into  
 “Neter-khert.”

## THE FIFTH ĀRIT.

**Vignette :** An Ārit guarded by three gods having the head of a hawk, of a man, and of a snake respectively.

**Text :** (1) The name (2) of the doorkeeper is Ānkh-f-em-fent ; (3) the name of the watcher is (4) Shabu ; the name of (5) the herald is Ṭeb-ḥrā-(6)ha-kheft. The Osiris Ani, triumphant, shall say [when he cometh

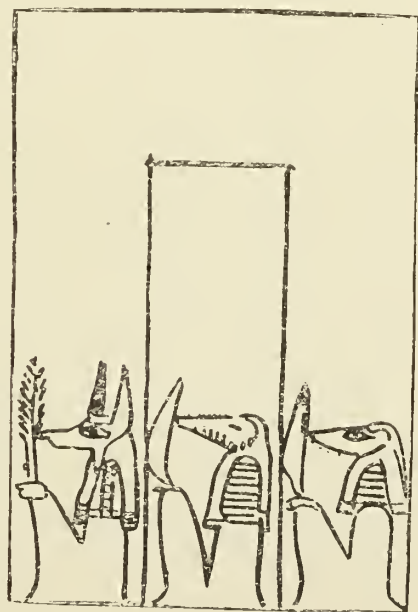
to this Ārit] :—“I have brought [unto thee] the bones  
 “of thy (7) jaws in Re-stau, I have brought thee thy  
 “backbone in Ānnu (Heliopolis),  
 “gathering together its manifold  
 “parts (8) therein. I have driven  
 “back Āpep for thee, I have spit  
 “upon the wounds [which are in  
 “him], I have made a path among  
 “you. I am (9) the Ancient One  
 “among the gods. I have made  
 “the offering of Osiris, I have  
 “avenged (?) him in triumph,  
 “gathering his bones and bringing together all his  
 “limbs.”



### THE SIXTH ĀRIT.

**Vignette :** An Ārit guarded by three gods, the first having the head of a jackal, and the second and third the head of a dog.

**Text :** (1) The name (2) of the doorkeeper is Ātek-tau-kehaq-(3)kheru ; the name of the (4) watcher is Ān-hrā ; (5) the name of the herald is (6) Ates-hrā-[āri]-she. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit] :—“I have come (7) daily,  
 “I have come daily. I have  
 “made [my] way ; I have passed

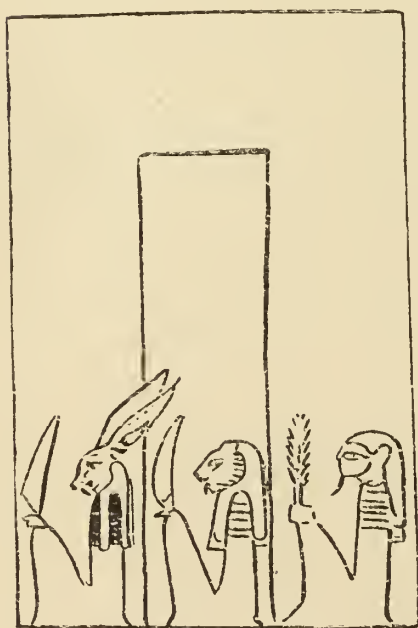


“along that which was created by Ānpu (Anubis). I  
 “am the lord of the *Ureret* crown, (8) possessing words  
 “of magical power, the avenger of Maāt. I have  
 “avenged his Eye, I have delivered (9) Osiris, and  
 “I have made the way; the Osiris Ani passeth along  
 “with you in [triumph].”

### THE SEVENTH ĀRIT.

**Vignette :** An Ārit guarded by three gods having the head of a hare, of a lion, and of a man respectively.

**Text :** (1) The name (2) of the doorkeeper is Sekhemet-em-ṭesu-(3)sen; the name of the (4) watcher is Āa-maā-kheru; (5) the name of the herald is Khesef-khemi. The Osiris Ani, triumphant, (6) shall say [when he cometh to this Ārit]:—“I have come unto  
 “thee, O Osiris, who art cleansed  
 “of [thine] impurities. Thou  
 “goest round about heaven, thou  
 “seest Rā, thou seest the beings  
 “who have knowledge. (7) [Hail,]  
 “Only One! behold, thou art in  
 “the *Sektet* boat [as] it goeth round about the horizon  
 “of heaven. I speak what I will unto his spiritual  
 “body (*sāh*); (8) it waxeth strong and it cometh into  
 “being, even as he spake. Thou meetest his face.





“Prosper thou for me all the ways [which lead] unto  
“thee.”<sup>1</sup>

<sup>1</sup> In the Papyrus of Thenna the scribe the following words are added:—“If [these] words be recited by the deceased when he  
“cometh to the seven Ārits and entereth into the pylons he shall  
“neither be turned back nor repulsed before Osiris, and he shall  
“be made to have his being among the blessed *Khus* and to have  
“dominion among the principal followers of Horus. If these  
“things shall be done for any deceased person he shall have his  
“being there like a lord of eternity in one body along with Osiris,  
“and at no place shall any great fight be made [concerning him].”

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## CHAPTER CXLVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]



**Vignette :** A hall, or shrine, within which, on the left, Ani stands before two tables of offerings adoring Rā (or Osiris), hawk-headed. Next are ranged seven kine and a bull, each

animal having offerings before it. Behind are four rudders, emblematic of the cardinal points, and on the extreme right are four triads of gods. The speech of Ani reads:—"Homage to thee, O thou lord, thou lord of right and truth, the only One, the lord of eternity and creator of everlastingness, I have come unto thee, O my lord Rā. I have made offerings of herbs unto the seven kine and unto their bull. O ye who give cakes and ale unto the *Khus*, grant ye to my soul to be with you. May Osiris Ani be born upon your thighs; may he be like unto one of you for ever and for ever; and may he become a *Khu* in the beautiful Amenti."

**Text :** (1) THE CHAPTER OF PROVIDING THE DECEASED WITH FOOD [IN THE UNDERWORLD]. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-hetep, triumphant, saith :—

(2) "Homage to thee, O thou who shinest from thy Disk, thou living [Soul] who comest forth from the horizon, the Osiris Nu knoweth thee, and he knoweth thy name, and he knoweth the name of (3) thy seven kine and of the bull that belongeth unto them. Hail, ye who give cakes, and ale, and splendour to the souls who are provided with food in the underworld, (4) grant ye cakes and ale unto the Osiris Nu; provide ye him with food, let him be in your following, and let him be born upon your thighs."

[Here follow the names of the seven kine and of their bull, with the address to them by the deceased.]

(1) Het-kau-Nebt-er-tcher. (2) Akert-khentet-äuset-s. (3) Meh-khebitet-sāh-neter. (4) Ur-mertu-s-teshert-



sheni. (5) Khenemet-em-ānkh-ānnuit. (6) Sekhmet-ren-s-em-ābet-s. (7) Shenāt-pet-utheset-neter. (8) Ka-tchai-kauit.<sup>1</sup>

“[Hail, ye cows and bull,] grant ye cakes, and ale,  
 “and offerings of food, to the Osiris Nu, and supply ye  
 “him with food, (8) and make him to be a perfect *Khu*  
 “in the underworld.”

[Here follow the addresses to the four rudders by the deceased.]

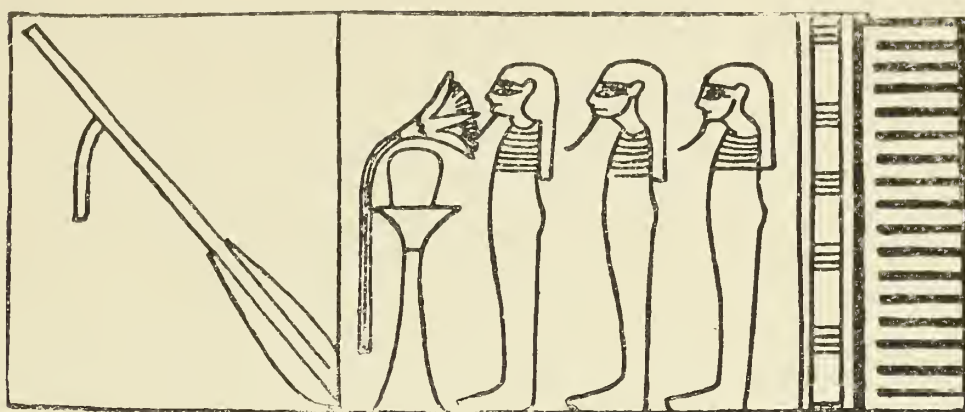


(1) “Hail, thou beautiful Power, thou beautiful  
 “rudder of the northern heaven ;

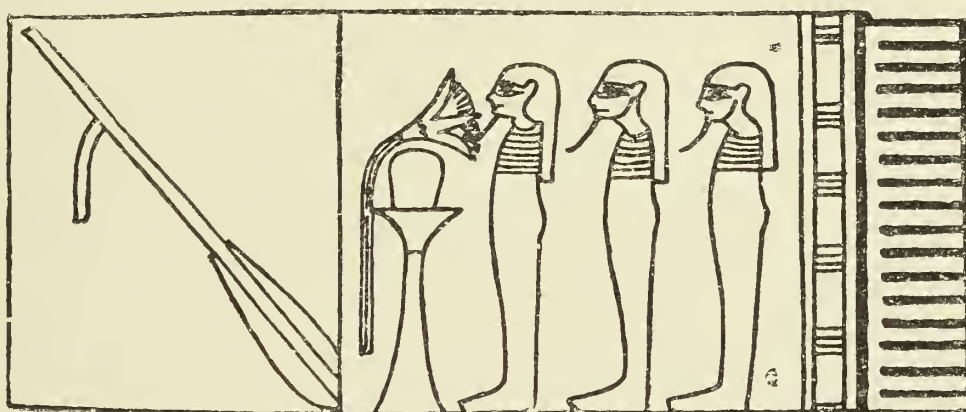


(2) “Hail, thou who revolvest, thou pilot of the two  
 “lands, thou beautiful rudder of the western heaven ;

<sup>1</sup> I.e., “Bull, making the kine to be fruitful.”



(3) “Hail, thou shining one, who dwellest in the  
 “Temple wherein are the gods in visible forms, thou  
 “beautiful rudder of the eastern heaven ;



(4) “Hail, thou who dwellest within the Temple of  
 “the ruddy beings, thou beautiful rudder of the  
 “southern heaven ;

“grant ye cakes, and ale, and offerings of food, and  
 “splendour to the *Khu* of the Osiris Nu. (11) Grant  
 “ye unto him life, and strength, and health, and abid-  
 “ing joy of heart upon earth, and grant ye unto him  
 “[triumph] in the horizon of *Ānnu*, and in heaven, and  
 “upon earth, and in the underworld <sup>1</sup> . . . . .

[Here follow the addresses to the four triads.]

<sup>1</sup> Reading *maākheru em khut Ānnu pet ta tuat*.

(12) "Hail, ye fathers of the gods, hail, ye mothers  
"of the gods, ye who are above the earth and who  
"dwell in the underworld, deliver ye the Osiris Nu  
"(13) from every obstacle of evil [from every attack of  
"evil], from the cruel snare, and [from] the slaughter-  
"ing knives, and from every wicked and evil thing  
"whatsoever (which) ye could order to be done unto  
"him (14) by men, and by gods, and by the *Khus*, and  
"by the dead on this day, or on this night, or in this  
"month, or in this half-monthly festival, or (15) in this  
"year, or in any of the seasons thereof whatsoever."

**RUBRIC:** [These words] shall be said when Rā appeareth over [figures] of the gods written (*or* painted) in colour upon a board (?), and thou shalt place offerings and (16) *tchefau* food before them, cakes, ale, flesh, feathered fowl, and incense, and they shall cause the deceased to possess sepulchral meals with Rā, and shall give him (17) an abundance of food in the underworld, and shall deliver him from every evil thing whatsoever. And thou shalt not recite this book of Un-nefer in the presence of (18) any person except thine own self. And if this be done for the deceased Rā shall be a rudder for him and shall be a strength protecting him, and he shall make an end of all (19) his enemies for him in the underworld, and in heaven, and upon earth, and in every place wheresoever he may enter, and he shall have abundance of food regularly and continually for ever.

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## CHAPTER CXLIX.

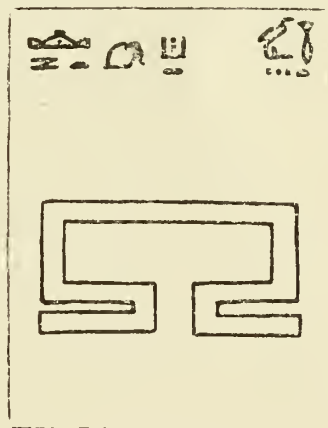
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 28, 29, 30).]

## The Fourteen Âats, or divisions of Sekhet-Âanru.

### I. Vignette : The first Âat.

**Text :** (1) The first Âat [which is to be painted] green. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :— (2)

“Hail, thou Âat of Âmentet, wherein a man liveth  
 “upon cakes and ale,<sup>1</sup> remove thy wigs (3) when I come  
 “towards thee. And behold, the  
 “Mighty god who dwelleth in thee  
 “hath bound up my bones, and he  
 “hath stablished my members ; (4)  
 “and the *Âhi*, the lord of hearts,  
 “hath gathered (?) together my  
 “bones, and hath stablished the  
 “*Ureret* crown of Tem [upon my  
 “head ; and Neheb-kau hath (5) stablished for me  
 “my head. Full, full, and stablished is the Balance.  
 “Thou shalt have dominion among the gods, O  
 “Âmsu-qet.”

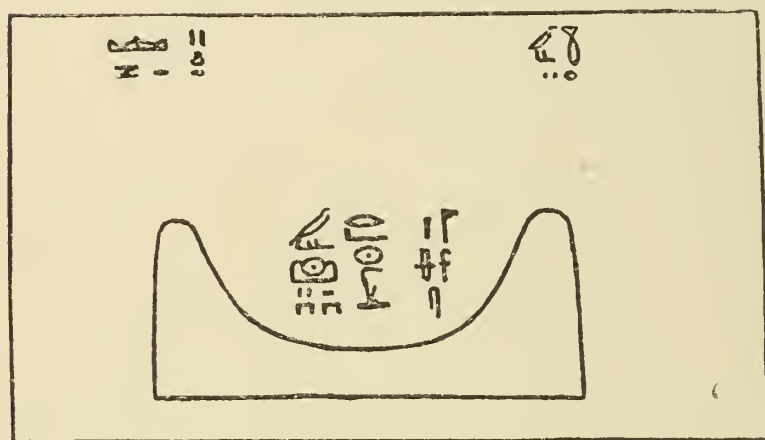


<sup>1</sup> Or, “upon bread [made of] the finest grain.”

## II. Vignette : The second Āat. The horizon.

**Text :** (1) The second Āat [which is painted] green. "The god therein is Rā-Ĥeru-khuti." The Osiris Nu saith :—

"I am the mighty one of possessions in Sekhet-  
" Āarru. Hail, thou Sekhet-(2) Āarru, the walls of



"which are of  
" iron! The  
" height of the  
" wheat thereof  
" is five cubits,  
" the ears (3)  
" thereof being  
" two cubits long

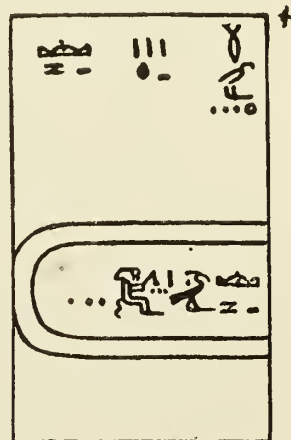
"and the stalks three cubits; the barley thereof is  
" seven cubits in height, the ears being three cubits  
" long and (4) the stalks four cubits. And behold, the  
" *Khus*, each of whom therein is nine cubits in height,  
" reap the wheat and the barley (5) side by side with  
" Ĥeru-khuti (Harmachis). I know the door which is  
" in the middle of Sekhet-Āarru wherefrom (6) Rā cometh  
" forth into the eastern part of heaven; the southern  
" portion thereof is in the Lake of the *Kharu* fowl, and  
" the northern portion thereof is in the Canal of the *Re*  
" fowl, (7) in the place wherein Rā saileth round about  
" by means of the winds which bear him along. I am  
" he who watcheth the leathers in (8) the divine boat,  
" I am in the boat, and I am he who doth navigate it

“without ceasing. I know (9) the two sycamore trees  
 “of turquoise, from between which the god Rā doth  
 “emerge when he setteth out upon his journey (10)  
 “over the pillars of Shu towards the door of the lord  
 “of the East, wherefrom Rā cometh forth. I (11)  
 “know the Sekhet-Āarru of Rā. The wheat therein  
 “is (12) five cubits in height, the ears being two cubits  
 “long, and the stalks three cubits; the barley thereof  
 “is seven cubits in height, (13) the ears being three  
 “cubits long and the stalks four cubits. And behold,  
 “the *Khus* therein, who are nine cubits in height, (14)  
 “reap the wheat and the barley, side by side with the  
 “divine Souls of the East.”

III. **Vignette:** The third Āat, which is called “the Āat of the *Khus*.”

**Text:** (1) The third Āat [which is to be painted] green. The Osiris Nu, triumphant, saith:—

“Hail, thou Āat of the *Khus*, whereover none can  
 “sail (2) and wherein are the *Khus*; the fire thereof  
 “is blazing with flame. Hail, thou  
 “Āat of (3) the *Khus*! Your faces  
 “are in the land (?) [make clear your  
 “ways], and purify ye your Āats, and  
 “what hath been decreed by Osiris do  
 “ye for me (4) for ever. I am the  
 “mighty one of the *Teshert* crown  
 “which is on the brow of the god  
 “of Light, and which maintaineth in life the two lands



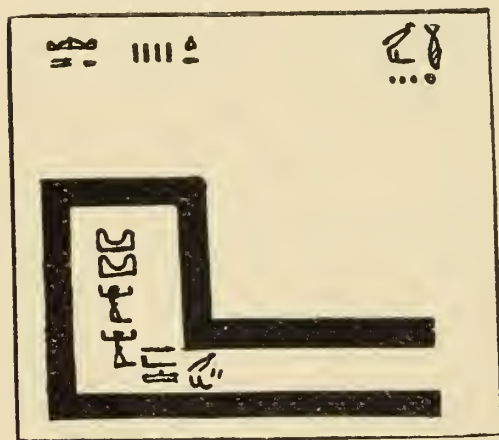


“and the men and women thereof (5) by means of the  
 “flame of its mouth. The god Rā hath been delivered  
 “from the Fiend Āpep.”

IV. **Vignette:** The fourth Āat, wherein is inscribed “the double mountain, doubly high, and doubly great.”

**Text :** (1) The fourth Āat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou who art chief of the hidden Āat. Hail,  
 “thou One who art lofty and great, who dwellest in the



“underworld, over whom the  
 “heaven spreadeth itself. (3)

“Thou art three hundred  
 “measures in length, and  
 “two hundred and thirty  
 “measures in width, and  
 “thou hast over thee a ser-  
 “pent the name of which is

“Sati-temui <sup>1</sup> (?) ; (4) he is seventy cubits in length,  
 “and he liveth by slaughtering the *Khus* and the dead  
 “who are in the underworld. I stand up in thy  
 “enclosure, (5) O Maā, I sail round about, and I see  
 “the way [which leadeth] unto thee. I gather myself  
 “together to thee. I am the Man, and I clothe (6) thy  
 “head ; I am strong and I have become strong. I am  
 “the god who is mighty in enchantments ; my two  
 “eyes have been given to me, and I am glorious (7)  
 “therewith. Who art thou, O *Khu* that goest upon

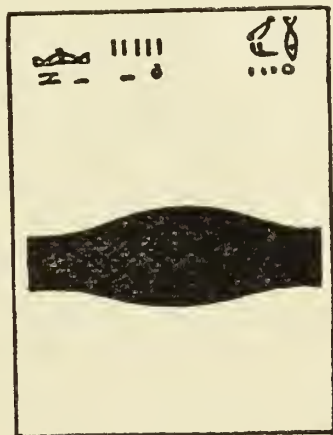
<sup>1</sup> I.e., Sati of the two knives.

“thy belly, and whose two-fold strength is upon thy  
 “mountain? Grant thou unto me (8) that I may go  
 “unto thee, and that thy two-fold strength may be  
 “with me. I lift up myself by [thy] two-fold strength,  
 “I have come, (9) and I have vanquished the *Akriu*  
 “serpent of Rā. His peace is to me at eventide; I  
 “revolve in (10) the heavens and thou art in the  
 “mountain valley. A decree [hath been made] con-  
 “cerning thee upon earth.”

V. Vignette : The fifth Āat.

**Text :** (1) The fifth Āat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

“Hail, thou Āat of the *Khus*, wherever none may  
 “pass. (2) The *Khus* who are therein have thighs  
 “seven cubits long, and they live  
 “upon the shades of the weak and  
 “helpless. (3) Hail, thou Āat of  
 “the *Khus*, open ye unto me your  
 “ways so that I may pass by you  
 “and may go on (4) to the beautiful  
 “Āmentet, according to that which  
 “Osiris, the *Khu*, the lord of *Khus*,  
 “hath decreed. I live by reason of my splendour, (5)  
 “I perform every festival of the month, and I observe  
 “rightly the festival of the half month. I revolve,  
 “and the Eye of Horus is under my hand in the (6)  
 “following of Thoth. The mouth of every god and

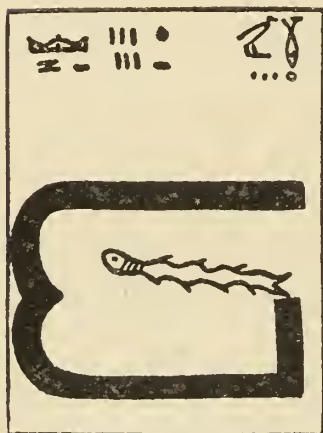


“of every dead person devoureth mine enemy this day,  
 “and he falleth down at the block of slaughter.”

VI. **Vignette** : The sixth Āat, with a fish inside it.

**Text** : (1) The sixth Āat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

“Hail, thou Āmmehet which art holy unto the gods,  
 “and art hidden unto the *Khus*, (2) and art baleful  
 “unto the dead; the name of the  
 “god who dwelleth therein is Sekher-  
 “Āt (?). Homage to thee, O Āmme-  
 “het, I have come (3) to see the  
 “gods who dwell in thee. Uncover  
 “your faces and lay down your  
 “head-dresses when ye meet me,  
 “(4) for, behold, I am a mighty  
 “god among you, and I have come to prepare provisions  
 “for you. Let not (5) Sekher-Āt (?) have dominion  
 “over me, let not the divine slaughterers come after me,  
 “let not the murderous fiends come (6) after me, but  
 “let me live upon sepulchral offerings among you.”



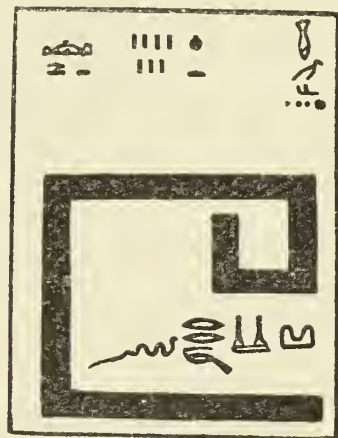
VII. **Vignette** : The seventh Āat.

**Text** : (1) The seventh Āat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou city of Āses, which art remote from  
 “sight, and the fire of which is in flame. There is a  
 “serpent within thee (3) and his name is Rerek; the  
 “length of his backbone is seven cubits, and he liveth



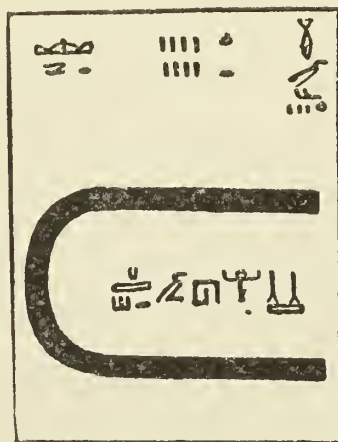
“upon the *Khus*, and he annihilateth (4) their glorious  
 “strength. Get thee back, O Rerek, who dwellest in  
 “the city of Åses, who devourest  
 “with thy mouth, and from whose  
 “eyes (5) evil looks pour forth.  
 “Let thy bones be broken, and let  
 “thy emissions be impotent. Come  
 “thou not against me, and let not  
 “thy emissions (6) come upon me;  
 “let thy poison fall and lie dead  
 “upon the earth, and let thy two lips be in [thy] den.  
 “(7) The *Ka* of the serpent hath fallen, and, conversely,  
 “I have gained glorious strength. The *Maftet* (*i.e.*,  
 “*Lynx*), hath cut off thy head.”



### VIII. Vignette : The eighth Âat.

**Text:** (1) The eighth Âat [which is to be painted]  
 green. The Osiris Nu, triumphant, saith:— (2)

“Hail, Ha-hetep, great and mighty one of the canal!  
 “None can obtain the mastery over the water which is  
 “therein. (3) It is mightily to be  
 “feared, and the roarings which are  
 “therein are mighty. The (4) name  
 “of the god therein is *Qa-ha-hetep*,  
 “and he guardeth it gladly so that  
 “none may enter. I am the *Ennur*  
 “bird which is (5) above the thigh  
 “of the god (?) *Ån-ker-s*, and I have  
 “brought the possessions of the earth to the god *Tem*,

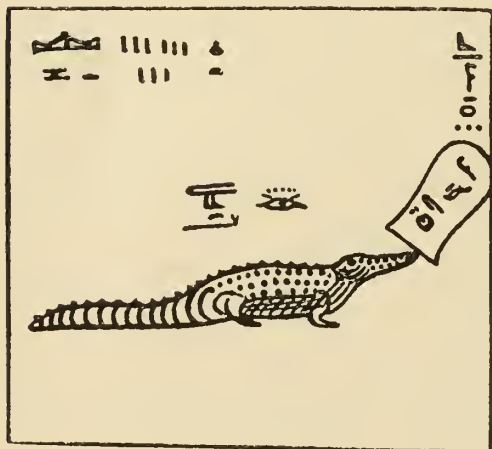


“and [I] make strong and fortify the mariners [of Rā],  
 “(6) I have set the terror of myself in the divine lords  
 “of the shrine, and I have set the awe of me in the  
 “divine lords (7) of things; therefore I shall not be  
 “carried off to the slaughter block of those who would  
 “willingly destroy me. (8) I am the guide of the  
 “northern horizon [and I know the god who is  
 “therein].”

IX. **Vignette** : The ninth Āat. A crocodile thrusting his snout into a vase (?) called Ākesi.

**Text** : (1) The ninth Āat [which is to be painted] yellow. The Osiris Nu, triumphant, saith :—

“Hail, thou city Ākesi, which art hidden (2) from  
 “the gods, the *Khus* know the name of which the gods



“are afraid. None can enter  
 “therein, and none can come  
 “forth therefrom except that  
 “holy god (3) who dwelleth  
 “in his egg, and who putteth  
 “his fear into the gods and  
 “the terror of himself into  
 “the *Khus*. (4) The opening

“[into the city] is of fire, and the winds thereof destroy  
 “both nostrils and mouths, and the god hath made it  
 “for those who follow willingly (5) in his train; none  
 “can breathe the winds [thereof] except that holy god  
 “who dwelleth in (6) his egg. He hath made the city  
 “so that he may dwell therein at will, and none can

“enter therein except on the day of great (7) trans-  
 “formations. Homage to thee, O thou holy god who  
 “dwellest in thine egg, I have come unto thee (8) that  
 “I may be among those who follow thee; let me come  
 “forth from the city of Ākesi, let me enter therein, let  
 “the gates thereof be opened unto me, let me breathe  
 “the air (9) which is therein, and let me have posses-  
 “sion of the offerings thereof.”

**X. Vignette :** The tenth Āat. A man holding a knife in each hand; above him is a serpent.

**Text :** (1) The tenth Āat [which is to be painted] yellow. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou city of the gods *Qaḥu*, who take pos-  
 “session of *Khus* and gain the mastery over the shades  
 “(*khaibit*), who devour vigorous  
 “strength (3) and consume (?) filth  
 “when their eyes see, and who  
 “guard not the earth. (4) Hail,  
 “ye who dwell in your Āats, cast  
 “yourselves upon your bellies when  
 “I pass by you. My glorious  
 “strength shall not be taken away,  
 “(5) and none shall gain the mastery over my shade,  
 “for I am a divine hawk. Offerings of *ānti* unguent  
 “have been made ready by me, incense hath been  
 “offered by me, [animals have] been slaughtered (6)  
 “by me, Isis hath made offerings to my head, Nephthys  
 “is behind me, and a road hath been made clear for



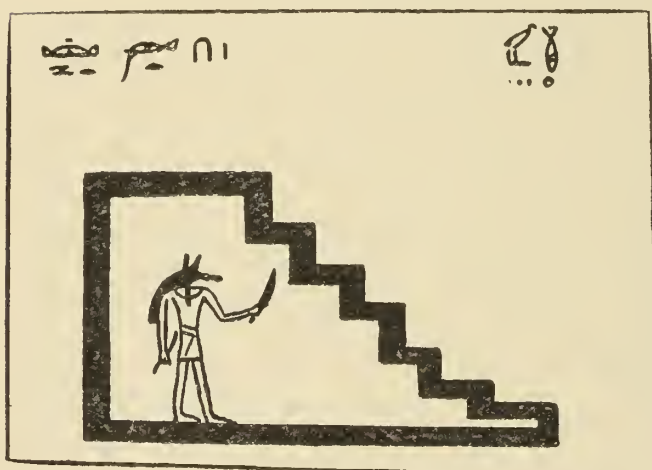


“me. [Hail,] serpent (7) Nāu, Bull of Nut, Neheb-  
 “kau, I have come unto you, O gods, deliver ye me,  
 “and grant ye unto me my glorious strength for ever.”

**XI. Vignette :** The eleventh Āat, wherein stands a jackal-headed god holding a knife.

**Text :** (1) The eleventh Āat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

“Hail, thou city which art in (2) the underworld  
 “(Neter-khert), which coverest over the body and  
 “gainest the mastery  
 “over the *Khus*. None  
 “can come forth there-  
 “from and none can  
 “enter therein (3) by  
 “reason of fear of  
 “the opposing power  
 “which is therein—  
 “now the gods who



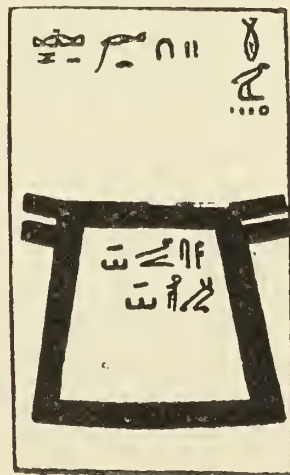
“are therein look upon it in iron (?) and (4) the dead  
 “who are therein look upon it in his slaughterings—  
 “except the gods who live therein in his mystery (5) of  
 “the *Khus*. Hail, thou city of Ātu, grant thou unto  
 “me that I may pass on, for I am the god who is  
 “mighty of enchantments by reason of the knife which  
 “came forth from the god Suti. (6) I have my feet  
 “and legs for ever. I rise like Rā, I am strong  
 “through the Eye of Horus, my heart is lifted up  
 “(7) after it was brought low, [I am] glorious in

“heaven, and [I am] mighty upon earth. I fly like  
 “a hawk, (8) and I cackle like the *smen* goose, and it  
 “hath been given to me to alight at the ‘Thigh of the  
 “Lake.’ I stand up upon it, I sit down (9) upon it,  
 “I rise up like a god, I eat of the food of Sekhti-hetep,  
 “and I go onwards to the (10) domain of the starry  
 “gods. The double doors of Maāt are opened unto me,  
 “and the double doors of the land of the great deep  
 “(11) are unbolted before me. I set up a ladder to  
 “heaven among the gods, and I am a divine being  
 “among them. I speak with the voice of (12) the  
 “*smen* goose to which the gods listen, and my speech  
 “and my voice are those of the star Sept (Sothis).”

**XII. Vignette :** The twelfth Āat, called “Āstchetet em  
 Āment.”

**Text:** (1) The twelfth Āat [which is to be painted]  
 green. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou Āat of the city of Unt (?) at the head of  
 “Re-stau, the flame of which is a blazing fire, the gods  
 “are unable to approach thee (3) and  
 “the *Khus* are unable to gather to-  
 “gether therein by reason of the uraei  
 “which (4) would blot out their names.  
 “Hail, thou Āat of Unt, I am in the  
 “form of the mighty god who dwelleth  
 “among the *Khus* and who dwelleth  
 “in thee. (5) I am among the stars  
 “that never fail within thee; I shall never fail,

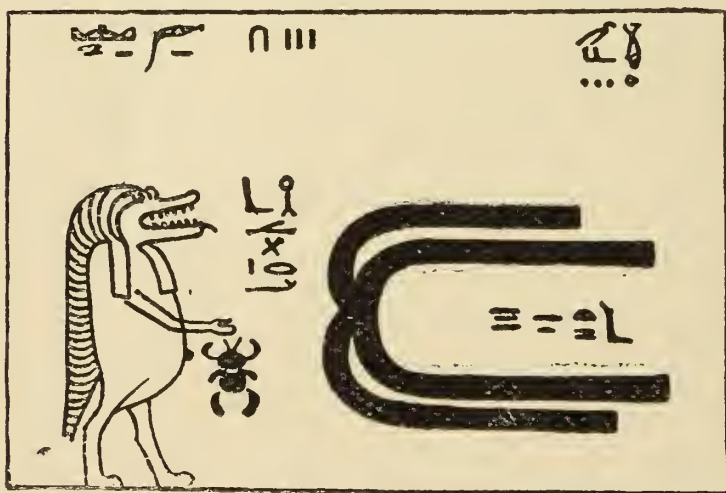


“and my name shall never fail. (6) ‘Hail, odour  
 “of the god,’ say they, the gods who dwell in the  
 “Āat of Unt; [I shall be with you, I shall live with  
 “you, O ye gods who dwell in the Āat of Unt;] love  
 “ye me more than your own gods, (7) for I shall be  
 “with you for ever [in the presence of the followers of  
 “the great god].”

**XIII. Vignette:** The thirteenth Āat, called “Uārt ent mu.” Behind it stands the hippopotamus Hebeṭ-re-f, with the right fore paw resting on a beetle.

**Text:** (1) The thirteenth Āat [which is to be painted] green. The Osiris Nu, triumphant, saith:—

“Hail, thou Āat wherein the *Khus* gain (2) no  
 “mastery. Thy waters are of fire, and the streams



“which are in thee  
 “burn with fire, and  
 “(3) thy flame is a  
 “blazing fire, those  
 “who are there and  
 “who wish to drink  
 “thy waters to  
 “quench (4) their  
 “thirst cannot do

“so by reason of the mighty dread which possesseth  
 “them and by reason of the great terror which it causeth  
 “them to have. The gods and the *Khus* (5) look  
 “upon the waters thereof and retreat without having  
 “quenched their thirst, and their hearts are not (6)



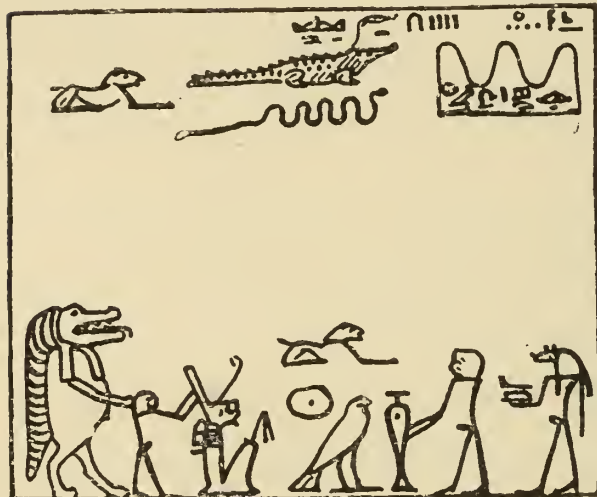
“set at rest ; and though they wish to enter into them  
 “they cannot do so. The stream is filled with reeds,  
 “even as the stream (7) which floweth from the issues  
 “which come forth from Osiris. I have gained the  
 “mastery over the waters [thereof], I have drunk  
 “from the canal [thereof] (8) like the god who dwelleth  
 “in the Áat of the waters, and who is the guardian  
 “thereof. The gods are more afraid to drink (9) the  
 “waters thereof than are the *Khus*, and they retreat <sup>1</sup>  
 “therefrom. Homage to thee, O thou god who dwellest  
 “in the Áat of the waters, (10) I have come unto thee,  
 “grant thou that I may gain power over the waters  
 “[thereof], and that I may drink from the canal  
 “thereof, (11) even as thou dost allow to drink the  
 “great god from whom cometh Hāp (*i.e.*, the Nile),  
 “who maketh green things to come into being, (12)  
 “who maketh to grow the things which grow, who  
 “maketh vigorous young plants and herbs, and who  
 “also giveth to the gods gifts which proceed from him  
 “and offerings (?). And grant thou that I may come  
 “to Hāp, (13) and that I may gain power over young  
 “plants and herbs, for I am the son of thy body for  
 “ever.”

XIV. **Vignette :** The fourteenth Áat. A range of moun-  
 tains called “Field of Kher-āḥa,” a man holding a libation vase,  
 the god Anubis, a hawk with a disk, a lion-god, a man setting  
 the *tesher* crown upon a god, a hippopotamus, a crocodile, and  
 a worm.

<sup>1</sup> Or, “they are terrified thereat.”

Text : (1) The fourteenth Āat [which is to be painted] yellow. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou Āat of Kher-āḥa, which turneth back  
“Hāp at Tattu, grant thou that Hāp may come (3)



“abundant in grain as  
“he advanceth for the  
“mouth of those who  
“eat, and giving divine  
“offerings to the gods,  
“and (4) sepulchral meals  
“to the *Khus*. There is  
“a serpent in the double  
“*gerti* of Ābu (Elephan-

“tine) at the mouth of (5) Hāp, and he cometh with  
“water and he standeth up upon the Thigh of Kher-āḥa  
“with his divine sovereign princes (6) at the head of  
“the canal, and he seeth in his hour, which is the silence  
“of the night. Hail, ye gods of (7) Kher-āḥa, and ye  
“sovereign princes at the head of the canal [thereof],  
“let your pools be opened to me, let your streams be  
“opened (8) to me, let me gain power over the water,  
“let me rest on the canal, let me eat grain, (9) let me  
“be satisfied with your food, let me lift myself up, let  
“my heart be great, even as [is that of] (10) the god  
“who dwelleth in Kher-āḥa, let offerings like unto  
“yours be made to me, let me not be destroyed by the  
“(11) issues which come forth from Osiris, and let me  
“not be withdrawn therefrom for ever.”

CHAPTER CL.<sup>1</sup>

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 30).]

**Vignette :** I. Four serpents, emblematic probably of the cardinal points, and fifteen Āats:—

I. “Sekhet-Āarru ;  
“the god wherein is  
“Rā-Heru-Khuti (Rā-  
“Harmachis).”

II. “The brow of  
“fire ; the god where-  
“in is Fa-ākh (Bearer  
“of altars).”

III. “Mountain, ex-  
ceedingly high.”

IV. “Āat of the  
“*Khush*.”

V. “Āmmehet ; the  
“god wherein is Sekh-  
“er - remu (Over -  
“thrower of fish).”

VI. “Āsset.”

VII. “Ha-sert, the  
“god wherein is Fa-

1.

2.

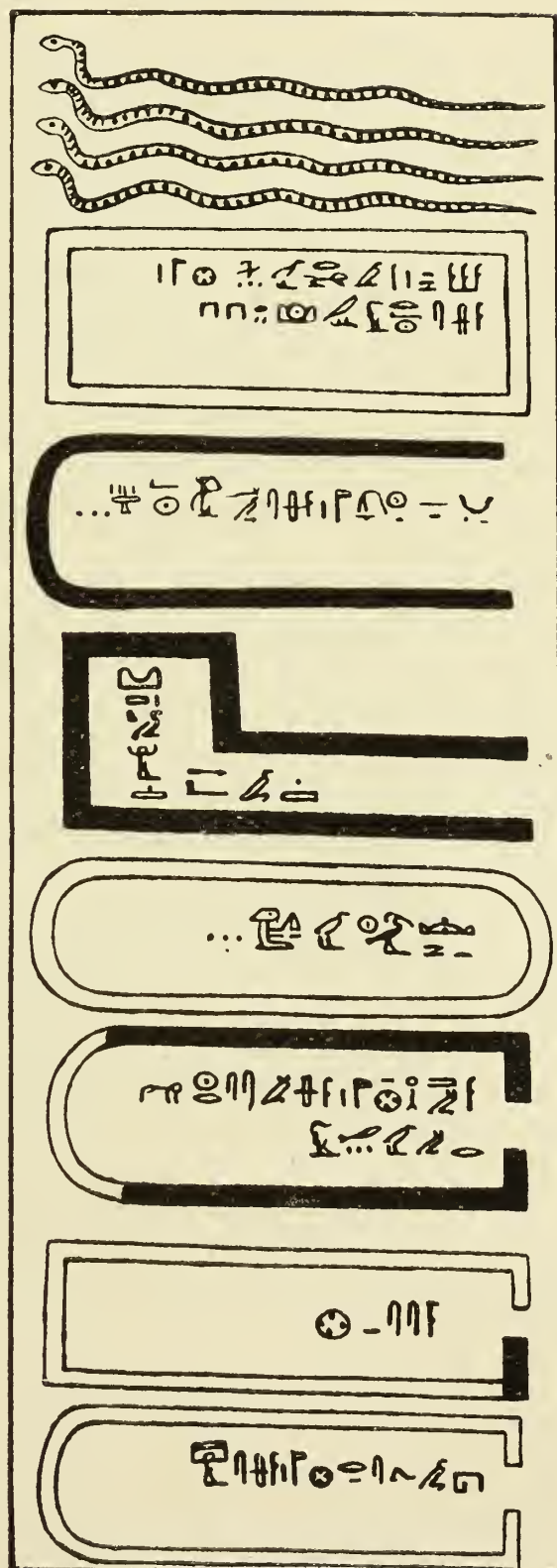
3.

4.

5.

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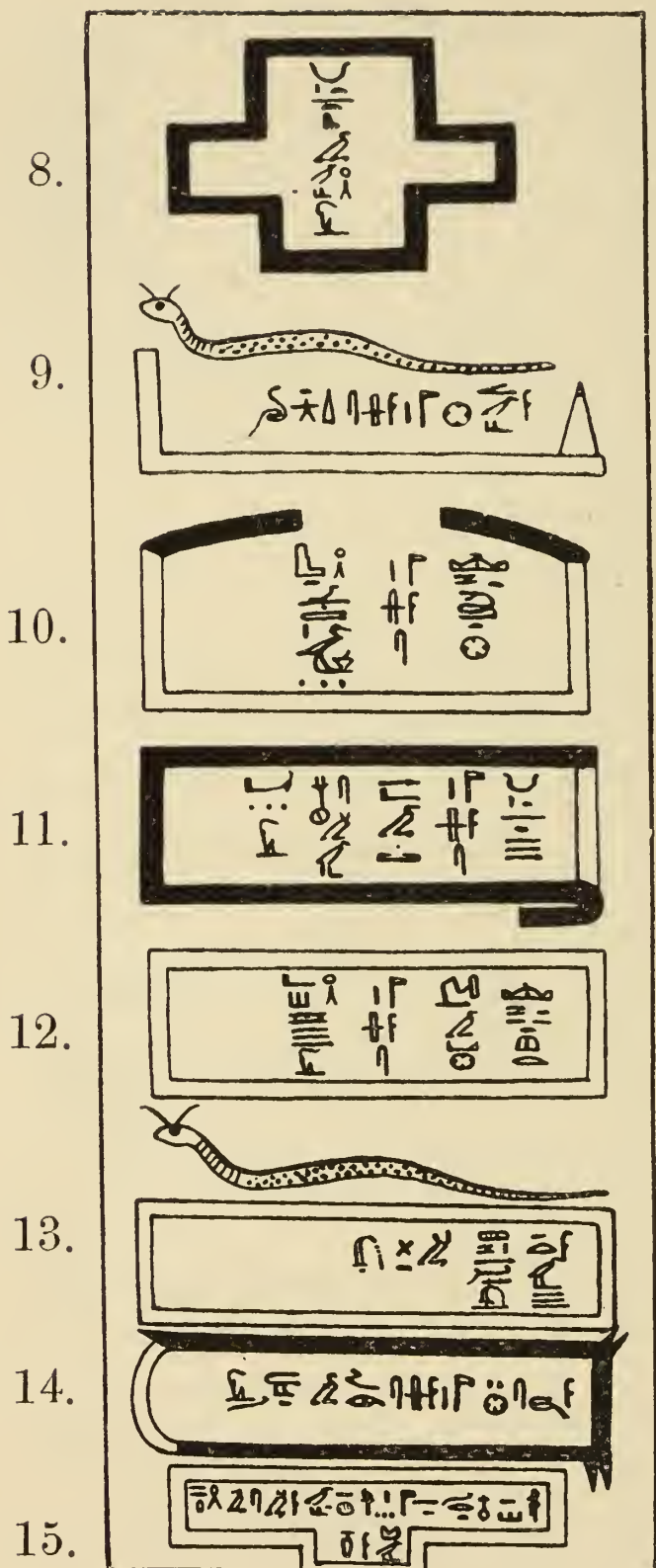
7.



<sup>1</sup> The Papyrus of Nu ends with this Chapter.

The Fifteen Āats of Sekhet-Āanru.





The Fifteen Āats of Sekhet-Āanru.

“pet (Bearer of  
“Heaven.”

VIII. “The brow of  
“the god Qaḥu.”

IX. “Ātu; the god  
“wherein is Sept  
“(Sothis).”

X. “Unt; the god  
“wherein is Hetemet-  
“baiu (Destroyer of  
“souls).”

XI. “The brow of  
“the waters; the god  
“wherein is Āā-sekh-  
“emu.”

XII. “Āat of Kher-  
“āḥa; the god where-  
“in is Ḥāp (Nile).”

XIII. “Stream of  
“the Lake of flame  
“which is in the fire.”

XIV. “Ākesi, the  
“god wherein is Maa-  
“Thet-f.”

XV. “The beauti-  
“ful Āmentet; the

“gods wherein live upon cakes and ale (?).”

Here endeth the book in peace.



## The Mummy Chamber (Papyrus of Ani).



## CHAPTER CLIA.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 5).]

**Vignette :** The mummy chamber. In the centre, upon a bier, lies the mummy of the deceased ; the god Anubis, jackal-headed, stands by the side bending over the mummy. At the head of the bier kneels Nephthys, and at the foot Isis. The walls, which are here depicted as lying flat on the ground, are ornamented with emblems and texts, and at each corner stands one of the gods of the cardinal points. Two *ushabtiu* figures, two souls, two flames, a *Tet*, and Anubis on his pylon, fill up the remaining spaces.

**Text :** (1) “Thy right eye is like the *Sektet* boat ;  
“thy left (2) eye is like the *Ātet* boat ; thine eyebrows  
“are like (3) Anpu ; thy fingers are like Thoth : (4)  
“thy hair is like Ptaḥ-Seker ; (5) they make a fair  
“way for thee, and they smite down (6) for thee the  
“fiends of Set.”<sup>1</sup>

I. Isis saith :— (7) “I have come to protect thee, O  
“Osiris, (8) with the north wind which cometh forth  
“from Tem ; I have (9) strengthened for thee thy  
“throat ; I have caused thee (10) to be with (11) the  
“god ; and I have placed all thine enemies (12) under  
“thy feet.”

II. Nephthys saith :— (1) “I go round about behind  
“my sister Osiris Mut-ḥetep. I have come that (2) I  
“may protect thee, and my strength which protecteth

<sup>1</sup> This text is a part of the speech of Anpu ; see *infra*, p. 507.

“shall be behind thee for (3) ever and ever. The god  
 “(4) Rā hearkeneth unto thy cry; (5) thou, O daughter  
 “of Hathor, art made to triumph, thy head shall never  
 “be taken away from thee, and thou shalt be made to  
 “rise up in peace.”

III. A deity (?) saith :— “(1) If any would come to  
 “fetter thee I will not allow him to do so; (2) if any  
 “would come to hurl missiles at thee I will not allow  
 “him to do so. But I will (3) fetter thee, and I will  
 “hurl missiles at thee; and I am (4) protecting thee,  
 “O Mut-ḥetep, triumphant.”

IV. The *Tet* saith :— (1) “O thou that comest  
 “quickly, I turn back thy steps, (2) O Kep-ḥrā, and  
 “I illumine thy hidden (3) place. I stand behind the  
 “*Tet* on the day (4) of turning back slaughters, (5)  
 “and I am protecting thee, O Mut-ḥetep, (6) trium-  
 “phant, before Osiris.”

V. The flame saith :— (1) “I surround with sand  
 “the hidden tomb, (2) and drive away him that would  
 “attack it. I lighten the funeral mountain, I cast  
 “light (3) thereon. I traverse the way, and I protect  
 “(4) Mut-ḥetep, triumphant.”

VI. (1) Anubis, (2) who is at the head of the divine  
 hall and who [dwelleth] upon his mountain, (3) the  
 lord of Ta-tchesert, saith :— “I have come (4) to pro-  
 “tect Osiris Mut-ḥetep, triumphant.”

VII. (1) The living soul of Mut-(2)ḥetep saith :—  
 “Let (3) Rā be adored in heaven, and when (4) he  
 “setteth on the western horizon of heaven.”

VIII. (1) The living soul and the perfect *Khu* of Mut-ḥetep, (2) triumphant (3) before Osiris, say :—  
 [“Adored be Rā when he riseth in the eastern horizon  
 “of heaven.”] <sup>1</sup>

IX. *a* and *b*. (1) The lady of the house Mut-ḥetep, saith :—“Hail, *shabti* figure, if I be condemned (2) or  
 “if there be allotted to me any work to do in the  
 “underworld—behold, let (3) opposition be set aside  
 “—such as is done by a man in his turn, namely,  
 “sowing (4) the fields, and filling the channels with  
 “water, and bringing the (5) sand of the west to the  
 “east, O be thou present when I call unto thee.”

X. (1) Mesthā saith :—“I am thy daughter, O  
 “Mut-ḥetep, and I have come (2) to protect thee ; I  
 “make thy house to germinate and to be stablished  
 “firmly (3) according to what Ptaḥ hath commanded  
 “and according to what Rā hath commanded.”

XI. (1) Hāpi saith :—“I have come to protect thee,  
 “O (2) Osiris Mut-ḥetep ; I bind up for thee thy head  
 “and thy members, I smite down thine enemies (3) for  
 “thee beneath thee, and I give thee thy head for ever.”

XII. (1) Tūa-māut-ef saith :—“I am thy daughter  
 “who loveth thee, O Mut-ḥetep, triumphant for ever ;  
 “(2) I have come and I have avenged [thee, O] my  
 “father Osiris, [upon him that] did [evil] unto thee  
 “and I have brought (3) him under thy feet.”

XIII. (1) Qebḥ-sennu-f saith :—“I am Qebḥ-sennuf,

<sup>1</sup> Added from the Papyrus of Qonna at Leyden, ed. Leemans, Plate xviii.



“and I have come (2) that I may protect Mut-hetep ; I  
 “have collected into a whole body for thee thy bones,  
 “I have gathered (3) together for thee thy members, I  
 “have brought thy heart and I do set it upon its seat  
 “within thy body, and I make thy house to germinate  
 “after thee.”

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### CHAPTER CLIB.<sup>1</sup>



**Vignette :** The god Anpu (Anubis) standing by the mummy of the deceased which lies on a bier.

**Text :** (1) The god Anpu, who dwelleth in the [city of] embalmment, the governor of the divine house, placeth his two hands upon the lord of life<sup>2</sup> (2) of Nebseni, the scribe and draughtsman of the Temple of Ptah, the lord of piety, the son of the scribe and

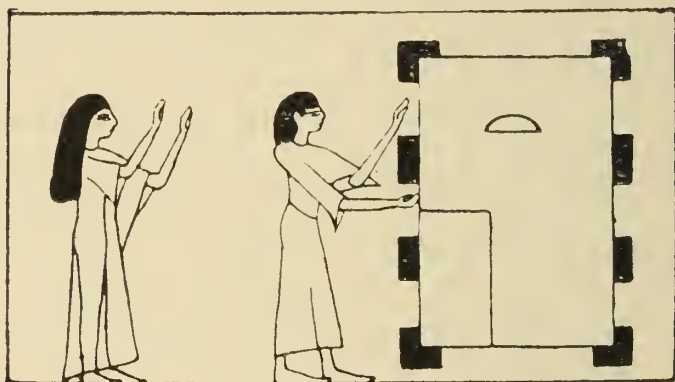
<sup>1</sup> A shortened form of this Chapter also occurs in the Papyrus of Nebseni (sheet 21); it has for a vignette a male head, and is entitled, “The Chapter of a head of secret things.”

<sup>2</sup> *I.e.*, the dead body of Nebseni.

designer Thena, triumphant, born of the lady of the house Mut-resth, triumphant, (3) and he furnisheth him with the things which belong to him. "Homage  
"to thee, O happy one, divine lord, who art endowed  
"with the sight of the *Utchat* (?), (4) Ptah-Seker hath  
"bound thee up, Anpu hath exalted thee, and Shu hath  
"caused thee to be lifted up, O (5) Face of beauty,  
"thou divine prince of eternity. Thou hast thine eye,  
"O scribe Nebseni, thou lord of piety, and beautiful it  
"is. Thy right eye is (6) in the *Sektet* boat, and thy  
"left eye is in the *Ātet* boat; and thine eyebrows are  
"of fair appearance in the presence of the (7) company  
"of the gods. Thy brow is in the protection of  
"Anpu; and the back of thy head, O beautiful one, (8)  
"is before the holy Hawk. Thy fingers are stablished  
"with written works in the presence of the lord of  
"Khemennu, Thoth, (9) who hath given to me the  
"speech of the sacred books. Thy hair is beautiful  
"before Ptah-Seker, and thou, O scribe Nebseni, thou  
"lord of piety, art beautiful before (10) the great  
"company of the gods. The great god looketh upon  
"thee, and he leadeth thee along the path of happi-  
"ness, and sepulchral meals are bestowed upon thee;  
"he overthroweth for thee [all] thine enemies, (11)  
"and setteth them under thee in the presence of the  
"great company of the gods who dwell in the mighty  
"House of the Aged One which is in Annu (Helio-  
"polis)."

## CHAPTER CLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]



**Vignette :** The deceased standing before a house.<sup>1</sup>

**Text :** (1) THE CHAPTER OF BUILDING A HOUSE UPON THE EARTH. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“Hail ! Seb rejoiceth, for the Osiris Nu standeth  
 “up over his body, [and he goeth round about among  
 “those who follow Rā]. To men [and to the gods]  
 “who have given birth to their own fathers (3) I have  
 “ascribed praise ; and they have sight. The goddess  
 “Sesheta hath brought the god Nebt, and Anpu  
 “(Anubis) hath called unto the Osiris Nu (4) to  
 “build a house on the earth. Its foundation is in  
 “Ānnu (Heliopolis), and the circuit thereof [reacheth]  
 “to Kherāḥa, the shrine (?) is [like that of] the god

<sup>1</sup> In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 74) the vignette represents the deceased seated in a chair holding out his hands to receive the bread and water which the kneeling goddess of the sycamore tree is about to give him.



“Sekhem, who dwelleth in (5) Sekhem, according to  
 “that which I have written for the renewal (?) thereof,  
 “and men and women bring offerings, and libations,  
 “and ministrants (?). And Osiris saith unto (6) the  
 “gods who are in [his] following and who journey  
 “along, ‘Behold ye the house which hath been built  
 “for a *Khu* who is provided (7) with [all his attributes],  
 “who cometh daily to renew himself among you. O  
 “hold ye him in awe, and ascribe ye unto him praises,  
 “and let him be a favoured being with you; look  
 “ye (8) to what I have done and to what I have said.’  
 “And Osiris saith concerning the god, ‘Let him come  
 “daily to renew himself among you. And let beasts  
 “[for sacrifice] be brought unto him (9) by the south  
 “wind, and let grain be brought unto him by the north  
 “wind, and let barley be brought unto him from the  
 “ends of the earth’; the mouth of Osiris hath ordered  
 “[this] for me. Drawing onward may he (10) go round  
 “about on his left hand, may he place himself on his  
 “right hand, and may he see men, and the gods, and  
 “the *Khus*, and the dead drawing him along with  
 “praises and cries of joy, (11) and may he be a  
 “favoured being with them.”<sup>1</sup>

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<sup>1</sup> In the Saïte Recension these words are followed by a speech of the deceased, a speech of the “lady of the sycamores,” and a prayer to her on behalf of the deceased.

## CHAPTER CLIIIA.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 20).]



**Vignette:** A net fastened at one end to ground below or near water by means of a stake driven through a coil of rope which is drawn tight by the deceased.

**Text:** (1) THE CHAPTER OF COMING FORTH FROM THE NET. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“Hail, thou ‘god who lookest behind thee,’ thou  
 “‘god who hast gained the mastery (2) over thine  
 “heart,’ I go a-fishing with the cordage of the ‘uniter  
 “of the earth,’ and of him that maketh a way through  
 “the earth. Hail, ye fishers who have given birth to  
 “your own fathers, (3) who lay snares with your nets,  
 “and who go round about in the chambers of the  
 “waters, take ye not me (4) in the net wherewith ye  
 “ensnared the helpless fiends, and rope me not in with  
 “the rope (5) wherewith ye roped in the abominable  
 “earth-followers, which had its wooden frame (?) [reach-

“ing] unto heaven, and its weighted parts upon the  
“earth. Let me come forth (*i.e.*, escape) from the  
“pegs (?) thereof, let me rejoice along with (6) the  
“god of the Henu boat, let me come forth from its  
“bars (?), let me rise up like the god Sebek, and let me  
“make a flight to you away from the snare of the  
“fowler (7) whose fingers are hidden. I know the pole  
“with curved ends which is in it; ‘Mighty finger of  
“Sekri’ [is its name]. I know the *mekhes* which is  
“in it; (8) ‘Thigh of the god Nemu’ [is its name]. I  
“know the piece of wood which openeth in it; ‘Hand  
“of Isis’ [is its name]. I know the knife of slaughter  
“(9) which is in it; ‘Slaughtering knife wherewith  
“Isis cut off a piece of flesh from Horus’ [is its name].  
“I know the names of the frame (?) and weights which  
“are in it; ‘Leg and Thigh (10) of the double Lion-  
“god’ [are their names]. I know the name of the  
“cordage wherewith it snareth [living things]; ‘Vigour  
“of Tem’ [is its name]. (11) I know the name of the  
“snarers who lay snares therewith; ‘Akeru gods, an-  
“cestors of Akhabiu gods’ [are their names]. (12) I  
“know the names of its hands; ‘Two hands of the  
“great god, the lord who heareth speech in Annu  
“(Heliopolis) on the night of the festival of the half-  
“month in the Temple of the Moon-god’ . . . (13) [are  
“their names]. I know the name of the Thigh which  
“surroundeth it at its upper part; ‘Thigh of iron  
“whereupon the gods stand’ [is its name]. I know  
“(14) the name of the superintendent who receiveth



“the fish therefrom ; ‘ Knife and vessel of the superin-  
“tendent of the god ’ [is his name]. I know the name  
“of the table (15) whereat he placeth himself ; ‘ Table  
“of Horus [whereat he] sitteth in solitude in the dark-  
“ness and is not seen, the abjects fear him and those  
“therein ascribe unto him (16) praises,’ [is its name].”

“I have come, and I am crowned (*or* have risen) like  
“the Mighty god who leadeth along the earth, and I  
“have gone down to the earth in the two great (17)  
“boats ; and behold, the mighty one hath placed me  
“within the Temple of the Mighty god. I have come  
“along with the snarer, my wooden tools (*ārit*) are  
“with me, my knife is with me, (18) and my hacking  
“knife is with me ; I come forth and I go round about,  
“and I snare (?) with the Net.”

“I know the name of the pole with curved ends ;  
“‘ *Temen reu* flowing (19) from the great finger of  
“Osiris,’ [is its name]. I know the name of the two  
“pieces of wood which hold fast : ‘ Hooks of the  
“ancestors of Rā ’ [is the name of one], and ‘ Hook  
“of the ancestor of Hathor ’ [is the name of the other].  
“(20) I, even I, know the cords which are on the pole  
“with curved ends : ‘ Cords (?) of the lord of mankind ’  
“[is their name]. I know (21) the name of the table ;  
“‘ Hand of Isis ’ [is its name]. I know the name of  
“its ropes (?) ; ‘ Rope of the god, the firstborn ’ [is their  
“name]. (22) I know the name of the cordage (?) ;  
“‘ Cordage of the day ’ [is its name]. I know the  
“names of the fowlers and of the fishermen ; (23)

“ ‘*Akeru* gods, ancestors of Rā’ [is their name]. I  
“ know the names of the *tememu*; ‘Ancestors of Seb’  
“ [is their name].”

(24) “I have brought unto thee that which thou  
“ eatest, and I have brought that which I eat; and  
“ thou eatest that which Seb eateth with Osiris. Hail,  
“ thou ‘god whose face is behind him,’ (25) thou ‘god  
“ who hast gained the mastery over his heart,’ thou  
“ fisher and fowler of the opener of the earth! Hail,  
“ ye fishers who have given birth to your own fathers,  
“ (26) and who lay snares within the city of Nefer-sent,  
“ take ye me not into your net, and snare ye me not  
“ with the (27) snares wherewith ye ensnared the help-  
“ less fiends and wherewith ye caught the abominable  
“ earth-followers; for I know the Net. (28) I know  
“ the upper framework (?) and the lower heavy parts  
“ thereof. Behold me, then, for I have come. I have  
“ my pole with curved ends with me, I have my *mekhes*  
“ with me, (29) I have my table with me, and I have  
“ my slaughtering knife with me. I have come, and I  
“ have entered in, and I have myself pressed forward (?).  
“ Know ye that I, even (30) I, know the name of the  
“ snarer of (*or* that which snareth) fowl [in] his place?  
“ I have smitten [it], I have opened [it] out, I have  
“ struck [it], and I have set it upon its seat. Now the  
“ *mekhes* which is with me is (31) the ‘Thigh of the  
“ god Nemu’; and the pole with curved ends which is  
“ with me is the ‘Finger of Sekeri’; and the table  
“ which is with me is the ‘Hand of Isis’; (32) and the

“slaughtering knife which is with me is the ‘Slaughter-  
“ing knife of the god Nemu.’ O grant that I may  
“come ; O grant, then, that I may sit (33) in the boat  
“of Rā ; let me sail forth on the Lake of Testes (?)  
“towards the northern heaven ; let me do as do they  
“who sing when they sing praises (34) of my *ka* ; and  
“let me live as do they there. The Osiris Nu, trium-  
“phant, cometh forth upon your ladder which Rā hath  
“made for him, (35) and Horus and Suti hold him fast  
“by the hand.”

In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 74),  
the following rubric is added to this Chapter :

[This chapter] shall be recited over a figure of the deceased  
which shall be put in a boat. And behold, thou shalt make a  
*sektet* boat on his right side, and a *māṭet* boat on his left, and  
let them bring offerings of cakes, and of ale, and of all kinds of  
fair things on the day of the birth of Osiris. The soul of him  
to whom these things have been given shall live for ever, and  
he shall not die a second time.

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## CHAPTER CLIIIB.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 20).]



**Vignette :** A net full of fish being drawn together by three dog-headed apes.

**Text :** (1) THE CHAPTER OF COMING FORTH FROM THE CATCHER OF THE FISH. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :— (2)

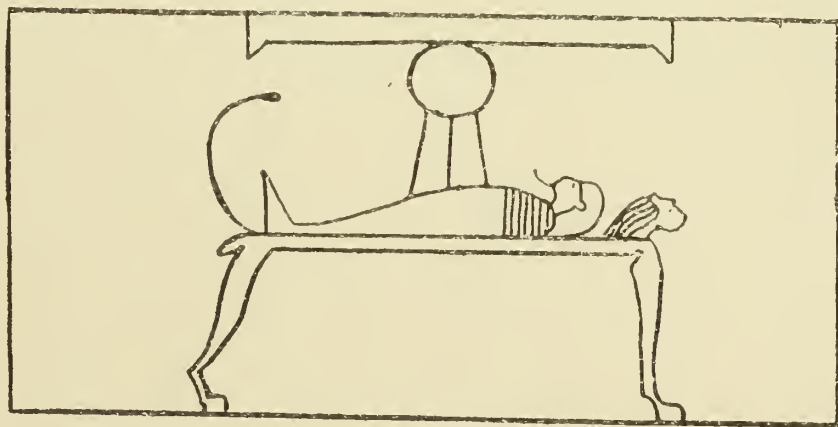
“Hail, ye who lay snares (?), and ye who work the  
 “nets, and ye who are fishers ; hail, ye who have given  
 “birth to your own fathers, know ye (3) that I know  
 “the name of the great and mighty net ? ‘*Ānqet*’  
 “(*i.e.*, Clincher) is its name. Know ye that I know  
 “(4) the name of its cordage ? ‘*Rut*’ (*i.e.*, Vigour) of  
 “Isis’ [is its name]. Know ye that I know the name  
 “of the (5) *mehes* ? ‘Thigh of Tem’ [is its name].  
 “Know ye that I know the name of its pole with  
 “curved ends ? ‘Finger of Nemū’ [is its name]. (6)

“ Know ye that I know the name of its table? ‘ Hook  
 “ of Ptah ’ [is its name]. Know ye that I know (7)  
 “ the name of its slaughtering knife? ‘ Chopper of  
 “ Isis ’ [is its name]. Know ye that I know the  
 “ name of its weights? ‘ Iron (8) in heaven ’ [is their  
 “ name]. Know ye that I know the name of [its]  
 “ rushes? ‘ Feathers (*or* hair) of the Hawk ’ [is their  
 “ name]. Know ye (9) that I know the name of the  
 “ fishers? ‘ Ape ’ [is their name]. Know ye (10) that  
 “ I know the name of the Thigh? [‘ Thigh ] whereon  
 “ standeth the Temple of the Moon ’ is its name. Know  
 “ ye that (11) I know the name of the fowler? ‘ Prince,  
 “ mighty one who sitteth on the eastern side of heaven ’  
 “ [is his name]. I have not eaten, O great divine one.  
 “ (12) Behold, the great divine one hath given me  
 “ drink; I have not seated myself upon [my] thighs  
 “ [in] the waters, but I eat and I satisfy myself with  
 “ food before him. (13) The seeds of death are in my  
 “ body. I am Nekh, I am Rā, coming forth from Nu,  
 “ the divine soul of the god. I create the god (14)  
 “ Hu; and wrong is the thing which I abominate. I  
 “ am Osiris, the maker of Maāt whereon Rā doth live  
 “ each and every day. (15) I am invoked [by the name  
 “ of] ‘ Bull,’ and I am addressed among the company of  
 “ the gods by the name of ‘ Neh.’ I create mine own  
 “ self along with Nu in my name (16) of Kheperā,  
 “ whereby I create myself each and every day. I am  
 “ the god of divine splendour, and I rise up as Rā, the  
 “ lord of the East; life is given unto me through his

“(17) comings forth therefrom. I have come into  
 “heaven, and I embrace my seat which is in the East  
 “with the children of the princes who dwell (18) in  
 “[their] fields, and I have delivered her that brought  
 “me forth in peace. I eat like the god Shu, I satisfy  
 “myself with food like the god Shu, (19) I ease myself  
 “like the god Shu. The divine kings of the North  
 “and South are with me, the god Khensu is with me,  
 “and those who bind up their heads are with me;  
 “embrace ye, then, (20) the flame in the land of the  
 “multitude.”

## CHAPTER CLIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]



**Vignette:** This Chapter has no vignette in the Theban Recension; in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) the mummy of the deceased is seen lying upon a bier with the sun shining upon it.



**Text :** (1) THE CHAPTER OF NOT LETTING THE BODY PERISH. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :— (2)

“Homage to thee, O my divine father Osiris. I  
 “came to embalm thee, do thou embalm these my  
 “members, for I would not perish and come to an  
 “end (3) [but would be] even like unto my divine  
 “father Kheperà, the divine type of him that never  
 “saw corruption. Come, then, make strong my breath,  
 “then, O lord of the winds, (4) who dost magnify those  
 “divine beings who are like unto himself. Stablish  
 “me doubly, then, and fashion me strongly, O lord of  
 “the funeral chest. Grant thou that I may enter into  
 “the land of everlastingness, according to that which  
 “was done for thee (5) along with thy father Tem,  
 “whose body never saw corruption, and who is the  
 “being who never saw corruption. I have never done  
 “that which thou hatest, nay, I have cried out among  
 “those who love (6) thy *Ka*. Let not my body become  
 “worms, but deliver me as thou didst thyself. I pray  
 “thee, let me not fall into rottenness even as thou dost  
 “permit (7) every god, and every goddess, and every  
 “animal, and every reptile to see corruption when the  
 “soul hath gone forth from them after their death.  
 “And when the soul departeth (*or* perisheth), a man  
 “seeth corruption and the bones (8) of his body rot  
 “and become wholly stinkingness, the members decay  
 “piecemeal, the bones crumble into a helpless mass,

“and the flesh becometh foetid liquid, (9) and he  
 “becometh a brother unto the decay which cometh  
 “upon him, and he turneth into multitudes of worms,  
 “and he becometh altogether worms, and an end is  
 “made of him, and he perisheth in the sight of the  
 “god Shu even as doth every god, and every goddess  
 “(10) and every feathered fowl, and every fish, and  
 “every creeping thing, and every reptile . . . . .  
 “and every animal, and every thing whatsoever. There-  
 “fore shall they [fall] on (11) their bellies [when] they  
 “recognize me, and behold, the fear of me shall terrify  
 “them; and thus likewise shall it be with every being  
 “after death, whether it be animal, (12) or bird, or  
 “fish, or worm, or reptile. Let life [come] from its  
 “death,<sup>1</sup> and let not decay caused by any reptile make  
 “an end [of me], and let them not come against (13)  
 “me in their [various] forms. Do not thou give me  
 “over unto that slaughterer who dwelleth in his  
 “torture-chamber (?), who (14) killeth the members  
 “and maketh them rot, being [himself] hidden—who  
 “worketh destruction upon many dead bodies and  
 “liveth by slaughter. Let me live and perform his  
 “message, and let me do that which (15) is com-  
 “manded by him. Give me not over unto his fingers,  
 “let him not gain the mastery over me, for I am under  
 “thy command, O lord of the gods.”

“Homage to thee, O my divine father Osiris, thou  
 “hast thy being with thy members. (16) Thou didst

<sup>1</sup> *I.e.*, the death of the body.

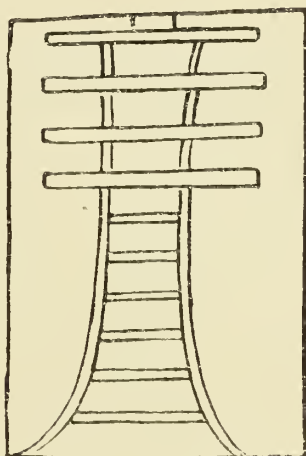
“not decay, thou didst not become worms, thou didst  
 “not diminish, thou didst not become corruption, thou  
 “didst not putrefy, and thou didst not turn into worms.  
 “I am the god Kheperà, and my members shall have  
 “an everlasting existence. (17) I shall not decay, I  
 “shall not rot, I shall not putrefy, I shall not turn into  
 “worms, and I shall not see corruption before the eye  
 “of the god Shu. I shall have my being; I shall have  
 “my being; (18) I shall live, I shall live; I shall ger-  
 “minate, I shall germinate, I shall germinate; I shall  
 “wake up in peace; I shall not putrefy; my intes-  
 “tines (?) shall not perish; I shall not suffer injury;  
 “(19) mine eye shall not decay; the form of my  
 “visage (?) shall not disappear; mine ear shall not  
 “become deaf; my head shall not be separated from  
 “my neck; my tongue shall not be carried away; my  
 “hair shall not (20) be cut off; mine eyebrows shall  
 “not be shaved off; and no baleful injury shall come  
 “upon me. My body shall be stablished, and it shall  
 “neither fall into ruin (21) nor be destroyed on this  
 “earth.”

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## CHAPTER CLV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]



Vignette : A Tet.

**Text :** (1) THE CHAPTER OF A TET OF GOLD. The Osiris Nu, the overseer of the house of the overseer of the seal, saith :— (2)

“Rise up thou, O Osiris. [Thou hast thy backbone, “O Still-Heart, thou hast the ligatures of thy neck and “back, O Still-Heart].<sup>1</sup> Place thou thyself upon thy “base. I put water beneath thee, and I bring unto “thee a Tet of gold that thou mayest rejoice therein.”

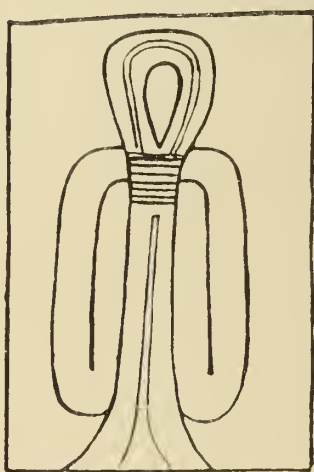
**RUBRIC :** [This chapter] shall be recited over a Tet of gold set in (3) a plinth (?) of sycamore wood which hath been steeped in water of *ānkham* flowers, and it shall be placed at the neck of the deceased on the day of the funeral. If this amulet be placed at his neck, he shall become a perfect (4) *khu*

<sup>1</sup> Added from the Papyrus of Nebseni, sheet 10.

in the underworld, and at the new year [festivals he shall be] like those who are in the following of Osiris continually and for ever.<sup>1</sup>

## CHAPTER CLVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]



Vignette : A Buckle.

**Text :** (1) THE CHAPTER OF A BUCKLE OF CARNELIAN. The Osiris Nu, the overseer of the house of the overseer of the seal, saith :—

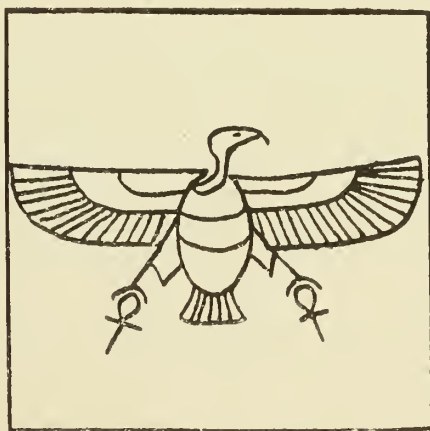
“May the blood of Isis, and the powers of Isis, and  
 “the enchantments of Isis be powers to protect (2)  
 “this mighty one and to guard him from him that  
 “would do unto him anything which he abominateth.”

<sup>1</sup> The Rubric in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) adds :—“He shall not be thrust back at the doors of Amentet; cakes, and ale, and meat-offerings shall be offered unto him upon the altars of Rā, or (as some say) of Osiris Un-nefer; and he shall triumph over his foes in the underworld for ever and for ever.”

**RUBRIC:** [This chapter] shall be said over a buckle of carnelian, which hath been steeped in water of *ānkhami* flowers, and set (3) in a plinth of sycamore wood, and it shall be placed at the neck of the deceased on the day of the funeral. If these things be done for him the powers of Isis (4) shall protect his limbs, and Horus the son of Isis shall rejoice in him, when he seeth him; and there shall be no hidden places on his path, and one hand shall be towards heaven, and one hand shall be towards earth, regularly and continually. (5) Thou shalt not let any person who is with thee see it. . . . .<sup>1</sup>

## CHAPTER CLVII.

[From Lepsius, *Todtenbuch*, Bl. 76.]



**Vignette:** A vulture with outstretched wings holding the symbol of life in each talon.

<sup>1</sup> The Rubric in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) adds:—"If this Chapter be known [by the deceased] he shall be among those who follow Osiris Un-nefer, triumphant. The gates of the underworld shall be opened unto him, and a homestead shall be given unto him, together with wheat and barley, in the Sekhet-Āaru; and the followers of Horus who reap therein shall proclaim his name as one of the gods who are therein."



**Text:** (1) THE CHAPTER OF THE VULTURE OF GOLD WHICH IS TO BE PLACED AT THE NECK OF THE DECEASED. (2) The Osiris *Äuf-ānkh*, triumphant, saith :—

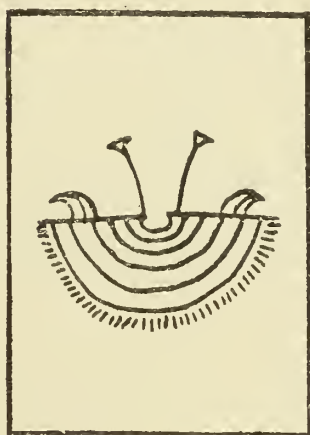
“Isis cometh and hovereth over the city, and she  
“goeth about seeking the secret habitations of Horus  
“as he emergeth from his papyrus swamps, and she  
“lifteth up his shoulder which is in evil case. He is  
“made one (3) of the company in the divine boat, and  
“the sovereignty of the whole world is decreed for him.  
“He hath warred mightily, and he maketh [his] deeds  
“to be remembered; he hath made fear of him to exist,  
“and awe [of him] to have its being. His mother, the  
“mighty lady, protecteth him, and she hath (4) trans-  
“ferred her power to Horus.”

**RUBRIC:** [This chapter] shall be said over a vulture of gold whereupon it hath been inscribed, and thou shalt place the vulture on the neck to protect the perfect deceased one on the day of the funeral continually and regularly.

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## CHAPTER CLVIII.

[From Lepsius, *Todtenbuch*, Bl. 76.]



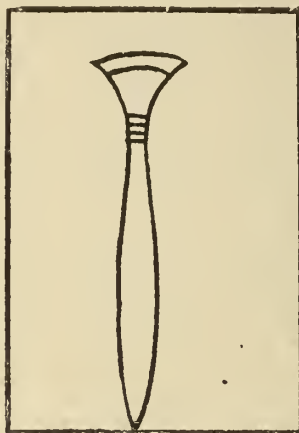
Vignette: A collar.

**Text:** (1) THE CHAPTER OF A COLLAR OF GOLD which shall be placed at the neck of the deceased. (2) The Osiris Auf-ānh, triumphant, saith:—

“O my father, my brother, my mother Isis, I am  
“unswathed, and I see. I am one of those who are  
“unswathed and who see the god Seb.”

**RUBRIC:** [This chapter] shall be said over a collar of gold whereon it hath been engraved, and the collar shall be placed on the neck of the deceased on the day of the funeral.

## CHAPTER CLIX.

[From Lepsius, *Todtenbuch*, Bl. 76.]Vignette : The *Uatch* amulet.

**Text :** (1) THE CHAPTER OF THE UATCH AMULET [MADE OF] MOTHER-OF-EMERALD which shall be placed at the neck of the deceased. (2) The Osiris Auf-ānkh, triumphant, saith :—

“Hail, thou who comest forth daily from the Temple  
 “of the god. The mighty lady speaketh and she goeth  
 “round about in the gate of the double house, and she  
 “taketh possession of the might of her father, that is  
 “to say, the *Sāhu* (3) [who is] the bull of the goddess  
 “Renenet. She taketh those who are in her following,  
 “and she maketh an opportunity for those, the oppor-  
 “tunity of the door (?).”

**RUBRIC :** [This chapter] shall be said over an *Uatch* of mother-of-emerald whereupon it hath been inscribed, and the *Uatch* shall be placed on the neck of the deceased.



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